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Memorial

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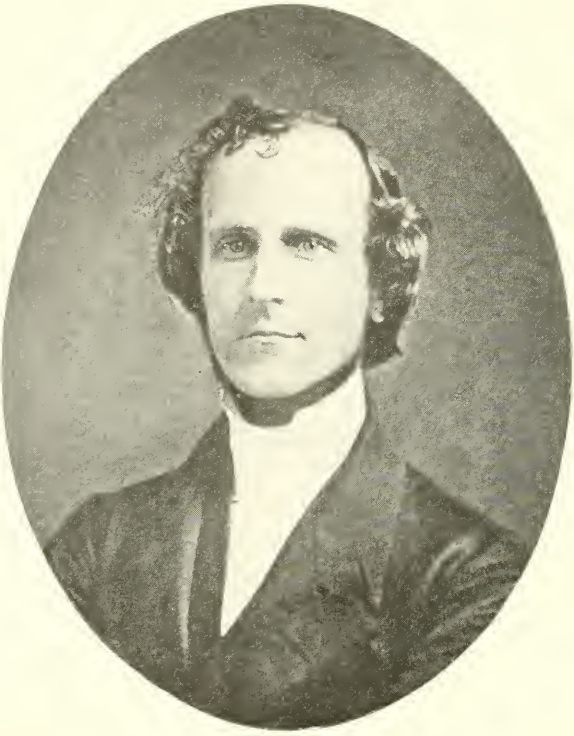

MEMORIAL

To

Charles Henry Appleton Dall

"My work holds me by its beauty"

Harriet Ryan

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Boston

Thomas Todd
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THE SERVICE OF BEAUTY.

Largess from sevenfold heavens, I pray, descend
On all who toil for Beauty! Never feet
Grow weary that have done her bidding sweet
About the careless world. For she is friend
And darling of the universe; and day by day
She comes and goes, but never dies,
So precious is she in the eternal eyes.

Oh, dost thou scorn her, seeing what fine way
She doth avenge? For heaven because of her
Shall one day find thee fitter. How old hours
Of star-wrapt night about thy heart had curled,
And thou hadst felt the morning's golden stir,
And the appealing loveliness of flowers,—
Yea, all the saving beauty of the world!

— *Anne Whitney.*

Our India Mission

and

Our First Missionary

Rev. Charles H. A. Dall

A Memorial Paper by his Divinity School Classmate

Rev. John Healey Heywood

OUR INDIA MISSION AND OUR FIRST MISSIONARY.

At the meeting of the Unitarian Ministers' Monday Club, held October 4, 1886, the "India Mission" was the subject considered. After earnest discussion, a resolution was adopted by the brethren present, expressive of their deep interest in the mission, of their hearty appreciation of the work done, and of their gratification at the action of the American Unitarian Association at its late annual meeting. They also requested that the following Memorial Paper, an abstract of which was read at the opening of the discussion, be printed.

The action of the Association referred to was the unanimous adoption, May 25, 1886, of the following resolution, moved by Rev. John H. Heywood and seconded by Rev. James Freeman Clarke, D.D.: —

The members of the American Unitarian Association assembled at its annual meeting, having listened with deep interest to the Secretary's words relating to the India Mission, and appreciating the admirable work done by Rev. C. H. A. Dall during the past thirty-one years, and by his able and devoted coadjutors, Mr. Dwarkanath Singha and Mrs. Tomkins, who have labored with him unweariedly — the former for twenty-five and the latter for twenty years — would send their affectionate greetings and their hearty "God-speed" to these consecrated representatives of America, England, and India, and would assure them that their disinterested and Christ-like labors for India, and especially for its youth, are gratefully acknowledged by the Association, which will gladly do all in its power to perpetuate the mission and enlarge the sphere and measure of its beneficent activity.

REV. C. H. A. DALL.*

In front of me as I write this Memorial Paper, are two pictures of our friend and brother. The one, copied from a daguerreotype taken in 1844, represents him in the buoyancy and beauty of early manhood. The other brings before us the earnest, intense face of the venerable, white-bearded man of seventy, who for thirty years had given, in India's tropical climate, time, thought, money, all that he was, all that he had, in unreserved consecration to his chosen work.

Our friend — Charles Henry Appleton Dall, his full name — was born in Baltimore, February 12, 1816. His parents were James Dall, of Boston, and Henrietta Austin Dall, of New Haven, his mother being a sister of Mrs. Holley, wife of Rev. Dr. Horace Holley, predecessor of Rev. John Pierpont in the pastorship of the Boston Hollis Street Church.

In the seventh year of his age our brother was sent for educational purposes to Boston, and was welcomed to the house in which his father had been born, and was adopted by his bachelor uncle and maiden aunt, William and Sarah Dall. He entered the Franklin School, of which W. S. Adams was then principal, September, 1824. At the end of three years he received a "Franklin Medal," being fully prepared for admission either to the English High School or the Latin School.

Prevented, by temporary indecision on the part of his

* For some of the facts and dates in the sketch here made of Mr. Dall's life and work, I am indebted to an interesting and characteristic autobiographic paper in the College Class Book of 1837, which book was kindly opened to me by the Class Secretary, Henry Williams, Esq., the loved and honored teacher. For many other facts, my grateful acknowledgments are due to Mrs. Dall, who, though prevented by imperative duties and insuperable obstacles from being with her husband in India, coöperated earnestly with him, working constantly and efficiently in the promotion of his plans, and rendering him aid indispensable for their fulfilment. J. H. H.

guardians as to his life-course, from offering himself in season for admission to the Latin School, he passed an additional year in the Franklin School. Being graduated there anew, and as first scholar in every department, he had for the second time the honor, desired and dreaded by pupils, of dining with the other medal scholars at Faneuil Hall, in company with the city fathers. He entered the Latin School in September, 1828, and was graduated as highest scholar and assigned the "Valedictory" in August, 1833.

In a letter recently received from C. K. Dillaway, Esq., that accomplished educator, held in honor and reverence by all who know him, says: "It is a pleasure for me to think or write of Charles Dall. For many years he was one of my scholars at the Boston Latin School. This gave me abundant opportunities to appreciate the qualities of his mind and heart. He soon became distinguished as one of the best scholars in his class. In Latin, Greek, and mathematics, he had no superior." After speaking beautifully of Mr. Dall's Christian character and self-denying spirit, Mr. Dillaway closes his letter with expressing his gladness that there is to be a written memorial of the faithful man and missionary. "He deserves it," is his emphatic utterance.

Letters from fellow-students in the Latin School speak in similar terms. One of them, himself a very fine scholar, says: "He was one of the most thoroughly conscientious boys in the performance of all school tasks and in the observance of all school rules that I ever knew. . . . There was never, in any school work that he did, the least approach to a careless and slipshod manner; but, on the contrary, he put into his work his best attention, fidelity, and precision." This friend of his early days speaks of Mr. Dall as being graceful, fluent, and eloquent in his declamations, attractive in personal appearance, and with "an abundance of kindness and good-will for all his associates."

At the end of his third year in the Latin School, the young student went to Baltimore to spend the vacation, his first visit in ten years to his parental home.

Mr. Dall's four years of college life in Cambridge were marked by the same traits of diligence, conscientiousness, and extreme fidelity that characterized his Franklin School and his Latin School life. They were years of deep interest to him, of which in the Class Book autobiographic sketch he speaks with warm gratitude.

They were not, however, years of unmingled happiness. He passed through some very trying experiences. These were occasioned in part by certain peculiarities of manner and temperament, which caused him to be misunderstood by many of his classmates, and in part by his taking positions, in very exciting, quite tempestuous periods, different from those taken by the great majority, and which led to exhibitions on their part not only of disagreement, but also of alienation. To him, these expressions were painful in the extreme; for, by nature, he was very sensitive, and had an almost morbid desire for approbation. Such, however, of his fellow-students as knew him intimately, and, because of that intimate knowledge, discerned the real man under whatever peculiarities of manner and temperament, saw and felt that throughout his course he had aimed to be loyal to conscience and God, and that he had shown, time and again, a true moral courage rare in itself, and which his natural craving for the good-will of associates and his constitutional shrinking from censure made all the more noteworthy.

None of his surviving classmates could now read, with the light of his heroic life resting on it, that remarkable autobiographic record, so full and so frank in its unveiling of thought, purpose, motive, of the whole inner life, indeed, without recognizing in the writer, as his dear friend and chum — the late Dr. John Bacon, whose death science so sincerely mourned — always recognized, the pure, morally

strong man, one of Wordsworth's men of "duty," whose constant prayer was

> "Give unto me, made lowly wise,
> The spirit of self-sacrifice;
> The confidence of reason give;
> And, in the light of truth, thy bondman let me live."

Immediately after his college graduation in 1837, Mr. Dall was admitted into the Cambridge Divinity School, whence he was graduated in 1840. His instructors and his classmates in the school — Sylvester Judd, author of "Margaret," being one of the class — knew him to be a man of sincere and ardent piety, and a most diligent, indefatigable student. He was all the while a very faithful and successful Sunday school worker, having during his connection with the Divinity School, and I think also while in college, superintendence of the school connected with the Hollis Street Church.

Very soon after graduation he entered upon his active work. The sphere of that work and its character and quality are shown in the following letter from one whose words are always words of authority — Rev. Dr. Eliot, of St. Louis: —

St. Louis, September 15, 1886.

Dear Mrs. Dall: — I find, from very brief notes in church records here, that early in the autumn of 1840 (I think September) Charles H. A. Dall, just graduated from the Divinity College of Harvard University, came to St. Louis, by my invitation, to undertake the duties of minister-at-large, and labored in that sphere of usefulness more than a year. He was ordained evangelist November 28, 1841.

Through the year, he conducted a free day school for children of the poor, both boys and girls, at which the average attendance was fifty. It was the first free school ever established west of the Mississippi. A sewing-school, by assistance of ladies of the church, was kept every afternoon for girls.

His labors were faithful and very useful, not only in the above-named ways, but through visiting the poor at their homes, supplying their wants, providing work for them, etc., so that he greatly endeared himself both to children and parents.

He was compelled by state of his health to leave St. Louis December, 1841, expecting to return, which his continued indisposition prevented.

His ordination took place in the Unitarian Church, in strict accordance with Congregational usages — right hand of fellowship by Rev. George Moore, sermon and prayer of ordination by Rev. W. G. Eliot.

I can only add that Mr. Dall's fourteen months of self-denying labor in St. Louis left a record in the hearts of all who knew him far more sacred and eloquent than any words could express.

Very truly yours,

W. G. Eliot.

Beautiful, heart-prompted tribute, this. And how suggestive and impressive the brief statement! To any thinking mind, what significance there is in the fact that the first free school west of the Mississippi was established under the auspices of that noble St. Louis Church of the Messiah, and that its first leader and teacher was he who, in after years, was to render inestimable educational service to the children of the far East! It unites the Hoogly and Ganges with the Mississippi by fine mental and spiritual ties. It gives, too, the key to the life-work of our brother, who was at its end in India, as he was at its beginning in Missouri, truly "minister-at-large" and educator.

The spirit of consecrated and consecrating enthusiasm in which Mr. Dall entered upon his work revealed itself not only in our intimacy at the Divinity School, but in the opening of his mind and heart in a brief visit made to me in Louisville, in 1840, when he was on his way to St. Louis. And a few weeks later I was favored by a visit from another brother, and one very dear, Rev. George Moore, a worthy son of Concord, Mass., then going to Quincy, Ill., and from whom, as we have just seen, Mr. Dall a year afterwards received the right hand of fellowship. From no more conscientious or Christ-like man, no truer a missionary-minister, could he have received it.

Soon after his ordination, Mr. Dall had a serious illness, attended by a painful cough. Hoping that in a milder

climate he might regain health and strength, he went to Mobile, Ala. This was in December, 1841. He preached a few times, but was not able in his weak state to continue the service, and early in 1842 he took passage in a sailing vessel for Europe. The voyage was quite exhausting. "But on landing at Liverpool, he rallied, remained abroad some months, and became the valued friend of persons like Joanna Baillie, Elizabeth Fry and her family, James Martineau, the Estlins, Mrs. Steele, and others."

In the latter part of 1842 he returned to America, and went at once to his native city of Baltimore, and there, under the auspices of the Unitarian church, the scholarly and devoted Dr. Burnap being then its pastor, began a work similar in purpose and spirit to the St. Louis work.

Into this "Tuckerman Mission" he threw his whole soul, preaching in the open air, visiting prisons, and reading instructive and interesting selections from books and newspapers to the prisoners, gathering uncared-for children into schools, and showing rare power as an instructor. He had a remarkable facility in awakening interest in pupils, and in making matters clear to their minds, anticipating in many ways the "object-lesson" methods, now recognized as the true nature system, and manifesting the spirit of sympathy with childhood which gives such attractiveness and power to the modern "kindergarten."

He was thoroughly absorbed in his mission work. So absorbed, indeed, was he, and so intense was his feeling for the poor, so keen his sense of their need, that the bright and witty Madame Bonaparte, who boarded at the same house with him, is reported to have said, laughingly, one day, "The next thing we know, Mr. Dall will be carrying off our Christmas goose, because 'there is greater need.'"

It is illustrative of the humane spirit and its practical direction in our brother and in her whom he had chosen for his life companion that the two made a census, the first ever made, of the colored children in Washington, for the purpose of gathering them into a school on Capitol Hill.

Mr. Dall's marriage was in September, 1844; and he and his wife put all their powers into the Baltimore mission, laboring ceaselessly until his health broke down through a painful internal disease, from the effects of which he never fully recovered. For six weeks during his illness, Mrs. Dall, while taking sole care of him by night, carried on his day and evening schools and the Sunday services; and then when experience confirmed medical advice in forbidding him to remain in Baltimore, and after she had raised, through a floral fair, eight hundred dollars for continuing the mission dear to them both, they reluctantly bade farewell to the beautiful, hospitable city, and came to Boston. Here, August 21, 1845, was born his first child, William Healey Dall, the distinguished scientist.

After a few months of rest, with health somewhat restored, Mr. Dall went, early in 1846, to Portsmouth, N. H., where he conducted a "ministry to the poor," which a large-hearted gentleman desired him to undertake. In this work he labored in the same spirit and with the same felicity in teaching that had characterized his labors in St. Louis and Baltimore.

Our beloved friend, Rev. Dr. Peabody, then minister of the Unitarian church in Portsmouth, who welcomed the missionary to heart and home, speaks warmly of his self-denying labors and philanthropic enthusiasm, and of his deep sympathy with children and rare capacity of awakening their interest and winning their affection.

Circumstances put it out of the power of the generous benefactor to continue the mission beyond the year. After passing a short time in Roxbury, Mass., Mr. Dall accepted a call to the pastorship of the Unitarian society in Needham, Mass., was installed February 7, 1847, and remained until December, 1849. Here he labored indefatigably and had a very happy life, until disease, working insidiously, affecting his memory temporarily and causing great physical weakness, compelled him to resign his position.

For eighteen months he had been in very feeble condition; but, feeling somewhat stronger, he went to Toronto in the winter of 1849–50, preached there to the acceptance of the congregation, was invited to become their pastor, and in May, 1850, he took his family to the pleasant Canadian city.

Four happy years he passed there — years of ceaseless activity. His two Sunday services were largely attended; his house was open every Sunday evening for hospitable welcome to any who desired friendship and sought interchange of thought on religious topics and other living themes; a teachers' meeting was held every Wednesday evening; Mrs. Dall's classes were eagerly sought by inquiring minds; and all promised well, when a low brain-fever was developed, and for weeks he lingered, apparently just on the verge of the grave. It was evident that many months must pass before he could do effective work, and his resignation was sent in.

In the autumn of 1854, a small house was taken in West Newton, Mass.; and Mr. Dall preached occasionally here and there, though he continued very feeble.

It was about this time that Rev. Charles T. Brooks, our Newport poet-preacher, returned from his visit to India, reaching Boston August 27, 1854. He came with mind and heart all alive to the significance and importance of the mission at Madras, conducted by a native minister — a Unitarian. Mr. Brooks's report to the American Unitarian Association, his earnest representations in private conversation, and his able article in the *Christian Examiner* — "India's Appeal to Christian Unitarians" — awakened a great interest in regard to India's spiritual condition and a correspondent desire to have a mission established under the auspices of American Unitarianism.

But who would be the missionary? Mr. Dall's heart was moved by the appeal, and he was ready to offer himself for the work. His wife felt that he was in no condition

either to take the long voyage or to bear fatiguing labor in the prostrating climate. She could not accompany him; for they had not the requisite means, and their young children demanded her constant care.

His heart, however, was set upon the undertaking. She consulted Dr. Brown, of West Newton, and Dr. John Mason Warren, of Boston, who thought that entire change of scene and the sea-voyage might do him great good. On their advice she consented to his going. He went. The voyage was fearfully trying to him. For weeks he frequently raised blood; and when the vessel reached Calcutta, he was carried ashore, prostrate and unconscious, in a litter.

Thus began our brother's mission, in weakness and, to human eye, hopelessness. But God had a work for him to do; and, through the divine blessing on his self-denying and ceaseless labors, it was done — nobly, effectively done.

In 1855 he went to India, in the fortieth year of his age. On the 12th of last February, his seventieth birthday and his thirty years of loving service in and for India were celebrated at 77 Dhurrumtollah Street, Calcutta, with love and joy and the enthusiasm of gratitude. On the 18th of last July, after a brief illness, a fearful surgical operation, and a few hours of intense agony, he died — nay, let us rather say, he passed on to the higher life.

We have read in the *Register* of the heart-moving scene in his room at the hospital around his bed of anguish, the loved and loving friends, native and foreign, in sympathy sharing his sufferings. We have read, too, that a Sister of Mercy prayed fervently at his bedside, and that a large-hearted Methodist minister read the funeral service at the grave, and a minister of the Brahmo Somaj performed an impressive ceremonial in the presence of a very great assemblage of sorrowing friends — Hindus and foreigners.

When we think of the beginning of the mission and with mind's eye see our brother brought unconscious from

the vessel — seemingly a dying man — and then think of its triumphant end, most appropriate to it seems the majestic resurrection language of the apostle — "It was sown in weakness, it was raised in power."

The mission at its earthly consummation, as through all its unfolding and development, was thoroughly accordant with the spirit in which Mr. Dall entered upon it. Let any one who would learn what that spirit was, turn to the noble and touching letter sent by him to the Executive Committee of the American Unitarian Association, in response to their desire that he would draw up a paper expressive of his feelings in regard to this missionary enterprise. By interesting coincidence, the letter was written on his birthday, February 12, 1855. A portion of it is here presented: —

I well remember the anxiety with which both of the sainted Wares sought the highest welfare of the Unitarian Church in the establishment of a mission to the East Indies. I was then almost a child; yet from that day, and through a course of theological training at their hands, and fourteen subsequent years of home missionary life at St. Louis, in Baltimore, in Canada, etc., I have never wholly parted with the wish and prayer to go forth bearing the cross of such a mission. I believe that a missionary spirit, longing to embrace the world, struggles for expression in the enlarging heart of the Unitarian Church not less, but much more, than it did twenty-five or thirty years ago. I see the self-sacrificing work of a foreign mission connected more intimately than ever with our religious life as a denomination. Now, more than ever, we must water the desert and solitary places, if we would be freshly watered from on high.

"Five years is the average term of life granted to American missionaries in the East Indies," says the revered Adoniram Judson, after an observation of more than thirty years upon the ground. Still, "He that loseth his life for my sake and the gospel's shall find it," and "Whoso hateth not his own life for my sake cannot be my disciple." Such words of our Lord and Saviour Jesus Christ have rung in my ears from the first day I was able to read them until now. And now *shall I be sent* in a way to engage *many* hearts around me here to bless and be blessed by *many* there — going with no wisdom but Christ's love to perishing men, and an utter faith in Him as the single and only God-commissioned Saviour of the world?

This letter was read with profound interest. Mr. Dall was asked to come before the Executive Committee; and after full interchange of thought, it was unanimously resolved that the Board should establish a missionary station in India, and that he should be appointed missionary.

His commission bore date February 22 — a good auspicious day for Americans to inaugurate noble work. An admirable "Letter of Instruction" was drawn up by the Secretary, Rev. Henry A. Miles, who entered most heartily into the movement; and on February 28, Mr. Dall sailed from Boston for Calcutta, in the ship "Napoleon," Captain Barnes commanding, taking with him two large boxes of books — books filled with finest religious thoughts, seed-thoughts destined to produce rich harvests in India's receptive mind.

In the course of his letter, Mr. Miles says, "You will not fail, also, to make inquiries in regard to the 'Society of Vedantists,' referred to by Mr. Brooks, and to learn if there are any hopeful ways of extending Christian influences among them." Mr. Dall was, moreover, instructed to put himself in communication with Rev. William Roberts, of Madras — in whose work Mr. Brooks was so deeply interested — a native Hindu, son of Rev. Mr. Roberts, who was converted to Christianity through the influence of Rev. Mr. Adam.

A singularly interesting case of conversion; for Mr. Adam, an able and scholarly man, went from England to India as a Trinitarian missionary, and in endeavoring to convert that remarkable man, Rammohun Roy, to Trinitarianism, was himself converted to Unitarian Christianity.

Unfettering, generous, trustful, was the charge given by the Secretary to the missionary. "There" — that is, in whatever place he might select — "you are instructed to enter upon the work of a missionary; and whether by preaching, in English or through an interpreter, or by school-teaching, or by writing for the press, or by visiting

from house to house, or by translating tracts, or by circulation of books, you are instructed, what we know your heart will prompt you to do, to give yourself to a life of usefulness as a servant of the Lord Jesus Christ.

"You go out as a *Unitarian* missionary, because we have reason to believe that many will receive the gospel as we hold it, who reject the errors which we believe others have added to the faith once delivered to the saints. But you are not expected to carry mere doctrinal discussions and sectarian strifes to those distant lands. . . . We wish you, wherever you may meet missionaries of other denominations, to cultivate friendly relations to them, and to try to make them feel that you are laboring not for a sect, but through a love for the souls of our fellowmen, and in obedience to His words who said, 'Go ye into all the world, and preach the gospel to every creature.'"

To these wise instructions, to this truly catholic apostolic charge, our brother was faithful in spirit, thought, word, and life. With fine appreciative sympathy with all men, whether within or without the fold, who were seeking for light and laboring to uplift humanity, he was loyal, uncompromisingly loyal, from beginning to end, to his divinely appointed Leader.

Because of his beautiful, thoroughly Christ-like relation to the most spiritually-minded members of the Brahmo Somaj, he was sometimes accused of abandoning Christianity. No completer refutation of this false accusation could be asked for than is furnished in the prompt and decisive action of Mr. Singha, Mr. Dall's beloved native assistant, or colleague, as we may well call him. When this single-minded man, during one of Mr. Dall's absences from India, was advised for prudence and policy's sake to cease the daily reading in school of the Lord's Prayer, he instantly and peremptorily refused, because, as he said, "Mr. Dall's chief object in establishing his Mission School of Useful

Arts was to imprint Christian principles on the minds of the pupils with their other studies."

Infinitely dear to our devoted brother were the two great New Testament thoughts of the Fatherhood of God and the Brotherhood of Man. These were to him the pivotal ideas, around which must revolve "Our Lord's Church of the Unity;" and of this he felt, and in clear vision saw, must ultimately come "the organization of humanity under Jesus as its head."

During his long missionary life, Mr. Dall's letters to his most intimate friends have always exhaled the sweet fragrance of Christian reverence and love. Of special significance and interest is a postal card addressed to Rev. Dr. Eliot, bearing date so late as June 25, 1886, which bears spontaneous and warm-hearted evidence of his appreciation of the inestimable worth of the positive Christian faith, so dear to his early and constant friend.

This postal card, "written only three weeks before Mr. Dall's death, and received in St. Louis after that event," is thoroughly characteristic of the writer. It shows, as Dr. Eliot says, "Mr. Dall's childlike manliness of character, and expresses his continued and affectionate faith in Jesus Christ."

DARJEELING IN THE HIMALAS, June 25,
(soon to be in Calcutta).

Very dear Friend: — Did I thank you for your lately received and most welcome missive, congratulating a young missionary on the day he was seventy, and for its enclosed "heartsease?" I am driving on so from pillar to post, packing and repacking papers, etc., that I am in danger of unwillingly mislaying or forgetting precious letters. Last mail brought me Brother Sunderland's able word on "The Issue in the West," as much needed in the far East and *here* as anywhere. How I joy in the thought of the comfort *you* will get from it! While I realize more clearly by its light the weariness of soul you must have had, increasingly since we parted, in long years of decadence from your *own* word of God and Jesus on the part of Western Unitarianism. I am

now in good health after a short illness. I drive the pen a little too hard for my physical good. Do send me whatever you print.

The old love, DALL.

REV. WM. G. ELIOT, D.D., St. Louis, Mo., U. S. A.

Left free to establish himself wherever his labors should promise to be most useful and his influence widest and best, Mr. Dall quickly and clearly saw that Calcutta was, unquestionably, of all places in India, the most fitting for his work.

He also very clearly saw that the work, while single in its aim, must be various and comprehensive in methods and instruments; and that it must be largely educational, and educational in the deepest sense and widest range — industrial no less than moral and religious, and adapted in every right way to reach and hold the minds and hearts of young Hindus, girls and boys.

With this view, in this spirit, he began and always continued his labors. Preaching, Sunday school instruction, lectures, newspaper articles, preparation of leaflets and little books on morals and "Life Lessons from Nature," ragged schools, industrial schools, distribution of tracts and of noblest books by Channing, Ware, Parker, Martineau, Emerson, Peabody, Clarke, Hedge, Eliot, and kindred souls — nothing that could aid in informing, purifying, ennobling, was alien to his thought or overlooked in his endeavors.

Regarded by some as unpractical and visionary, he nevertheless abounded in all kinds of practical and beneficent activity. He anticipated by many years the beautiful Post-office Mission, having formed such a mission as early as 1862, thus putting himself and his work in close connection with one hundred and sixty towns and cities.

With a mind that was intuitional and poetic rather than logical were connected uncommon ingenuity and great skill in the use of tools. In his journeyings to and fro in India, his eye was always open to the wants and ways of the

people; and he abounded in suggestions of methods and instruments for rendering labor easier and more effective.

With somewhat of "Orientalism" in his nature, which tended to mysticism and placed him near the India mind, was united no little of Occidental shrewdness and solid common sense. The very many orders sent by him to Boston, and which were faithfully filled through Mrs. Dall's energy and unwearied toil and care, were for pails, brooms, chain-pumps, toys for Christmas, as well as for choicest books and finest instruments of mental and spiritual life. A gift to Rev. William Roberts, to aid him in his religious work, of "five hundred rupees, from irrigating machines," shows a combination of Franklin-like sagacity with largest benevolence.

These various plans and agencies for practical usefulness, which constantly expanded with his widening acquaintance, and his ever keen perception of human need, involved great expenditures, far transcending his receipts from salary, from contributions by personal friends and large-hearted philanthropists, and from some amount of governmental aid. To meet the pressing wants, to carry on and enlarge the work, our devoted brother practiced rigid self-denial, and labored indefatigably in various ways as a money-earner.

Among his other labors for this end, he became for a time a reporter for the *Englishman*, reporting every Saturday for that paper the proceedings of the Council of British India. The high character and the great authority of the Council, with the far-reaching influence of its deliberations and decisions, make the position of "Reporter" one of confidence and honor. His contributions to various papers were numberless, and were cordially welcomed; and for some of them he was liberally compensated. His valuable book on the Suez Canal brought in some money.

To do all this work, in addition to his daily duty as intellectual and religious teacher, and in addition, also, to

his earnest studies in Hindostanee, in Bengali and Sanskrit and some of the Southern India tongues — Ooria and Tamil — the most rigid economy of time was required. The early morning and the late night hours found him at his desk.

It is marvelous that he could bear, in India's debilitating climate, such unremitting toil. Nothing enabled him to do it but the divine blessing upon his brave, consecrated will, upon his temperance, his abstinence, his unswerving observance of the laws of life and health, and his Christ-like love for man.

In his grand mission, Mr. Dall had admirable co-workers. For seven years, Miss Chamberlain gave her invaluable services in a boys' school; and the noble work has been continued by her successor, Mrs. Helen Tomkins, "who has one of the highest and best Hindu girls' schools in Calcutta."

To Mr. Dwarkanath Singha, for twenty-five years headmaster of his Calcutta schools, Mr. Dall was devotedly attached. His letters abound in expressions of deep confidence, and of warm, grateful affection for this unfaltering and efficient fellow-laborer, who coöperated most heartily in all Mr. Dall's plans for promoting intelligence, temperance, purity, and piety — for building up genuine Christian character.

Five times our brother returned to America during his thirty-one years of missionary life — in 1862, 1867, 1872, 1875, and 1881. He attempted to return in 1861, came as far as England, and took passage, September 10th, in the "Great Eastern." A fearful tempest was soon encountered, during which, from injury to her machinery, the vessel "became helpless, drifting for three days and nights before the storm, and finally carrying her passengers into Queenstown, Ireland, a week after sailing." Feeble in health at the time, though he met, and helped his fellow-passengers to meet, the perils in deep Christian calmness,

he was physically prostrated. So great was his prostration that he was forbidden to attempt the voyage again at that time, and after a brief stay in England, he went back to India — never again to be the same man.

In 1862, seven years after leaving America on his eventful mission, he returned to his country and home. Refreshed and strengthened by some months of rest and full interchange of thought and feeling with his loved ones, he went back with renewed consecration to India, to continue his manifold and ever-enlarging labors.

His interest in the Brahmo Somaj movement, strong at the beginning of his mission, steadily deepened. He appreciated its great spiritual importance, and gladly rendered it any aid in his power, never, however, as has already been said, for a moment compromising his Christian principles or forgetting his grateful loyalty to his Leader.

The kind of service that he rendered is shown by an interesting and acute article on "The Personality of God," published in the *Crescent* — a paper of Southern India, printed partly in English and partly in Tamil — which ends with these words: "I am a person, because I feel and trust and think and act, and year after year am the same I. If God *gives* these powers, he *has* them to give. God feels and trusts and thinks and acts, and forever is, at least, as able as his creature. If I am a person, he, too, is a person — the infinite I Am."

At the bottom of a slip containing this contribution to the columns of the *Crescent*, and kindly sent to me, Mr. Dall writes: —

Dear Brother H.: — I have just written the above at the request of the minister of the Coimbatore Brahmo Somaj. Hindus, Buddhists, Theosophists — all deny personality to the Most High. This cuts away the first article of Brahmoism, whose only creed is the Fatherhood — personality — of God and the Brotherhood of Man. I greatly enjoy helping them in this way, as above.

That this help was appreciated we cannot doubt, when

we read in the memorial article in the *Indian Daily News* of July 22, 1886, such words as these: —

> To what extent the late minister, Keshub Chunder Sen, was indebted to him for the Brahmo Somaj movement, is not easy to determine. But we have no hesitation in saying that it was a great deal, and his Brahmo friends and admirers paid a fitting tribute to his memory by holding a special service over his grave.

Intense and ever-growing as was Mr. Dall's interest in India, his eye was not closed to other fields of Christian activity. On his way, in 1867, from Calcutta to England and America, he visited Hungary, where he was received with open hearts by its devoted Unitarian brotherhood. His glowing reports of that remarkable community were the first to arouse a living interest among American Unitarians in their true and tried Magyar brethren. To his broad and generous soul, no earnest effort, wherever made, for the uplifting of any portion of God's great family, was alien or uninteresting.

In this catholic, Christ-like spirit, our brother labored to the end, his sphere constantly widening, his influence deepening all the while.

How strong the testimony, how heart-felt and heart-moving the tribute, in the article in the *Indian Daily News*, from which we have just quoted a sentence! That article, we are informed, was written by one of Mr. Dall's best beloved pupils, who knew as much as any one about his revered friend and his work in India. We give a few more extracts: —

> For thirty-one years Mr. Dall has labored incessantly for the cause of his mission, and with a zeal, enthusiasm, and fidelity rarely surpassed. During the last thirty years, he has been a central figure in all movements having for their object the social, moral, and religious advancement of the people of India, Hindus, and Mohammedans. . . . Most tolerant and liberal in his religious views, he mixed freely with all sections of the native community, by whom he was sincerely loved and respected. . . . The results of his work as a missionary of the American Unitarian Association fairly correspond to the methods em-

ployed. It is true he baptized few, but it is none the less true that he converted many. He preferred conversion of Hindus by culture. The right arm of his duty and strength as a missionary in India was in *teaching*, in quickening mental power. His first call to the generally intelligent Hindu was to consider the ways of God in the gospel: first, Who is Jesus? then, Come to Jesus. Who will say that he has not converted the hearts of many Hindus to purer love, their souls to a holier worship, their minds to sounder thinking on God and duty, and their wills to his better service? He has been in personal contact in his four schools with more than eight thousand pupils, mostly Hindus, preaching to them the principles of the gospel, as a rule, three times a week; and the writer gratefully acknowledges the great benefit he has derived from them. . . . It was a great consolation in his last days that the Home Board expressed their entire confidence in his work, and that the India Mission was going to be made perpetual. A resolution to that effect was unanimously passed at the annual general meeting of the American Unitarian Association; and we hope no time will be lost in sending out a worthy successor to the truly noble and good man, whose death we are mourning as a personal loss. S. N. M.

Equally cordial and appreciative are the tributes of the *Indian Mirror* and of the *Statesman and Friend of India*, in their issues of July 20, 1886. In the former, the *Mirror*, the writer, after speaking of Mr. Dall's manifold labors in his Mission House, in his connection with the Calcutta School of Industrial Art, in the Useful Arts' School founded by him, in the Ragged or Rovers' School, in his constant contributions to the press, "which lost in him a valued coadjutor," thus closes his thoughtful, affectionate article: —

It was only the other day that we recorded the celebration of his seventieth anniversary. The occasion is still fresh in our memory. How he moved about with the sprightliness and buoyancy of youth, with what fine intonation did he recite one of Wordsworth's poems, how kind, sympathetic, and affectionate in his ways and manners! That birthday was only the harbinger of another birth in another world.

And the *Statesman* says of our brother: —

He was the friend and well-wisher of every friend to the people of India, and was as sincere in his intercourse with the people as with his

own personal friends. He never flattered them or concealed from them what he thought to be their real weaknesses and faults, but no one discerned more clearly or did homage more heartily to the striking virtues of native character. It was a bright and happy old age that his presence brought with it into all societies, and he had long been an institution amongst us. We lose in our old friend the most widely known member, probably, of the whole Calcutta community.

Such tributes, spontaneous and heart-prompted, show us in lines of light what kind of man our beloved brother was, and what kind of work he did.

As we contemplate his mental life, from its Franklin School opening, through its Latin School and Harvard University experiences, to its Sanskrit studies in Calcutta, what constant expansion and enrichment! As we follow his practical life-work, from the first "Free School" west of the Mississippi to its consummation in the Mission House in India, what steady development do we witness — every sphere and opportunity of labor by earnest fidelity made occasion and instrument of preparation for whatever succeeding labor Providence had in store!

And how plain, beyond all doubt, the providential leading, the divine hand pointing out the way, the divine spirit strengthening the chosen one to walk in it, when, to human eye and human love, the way seemed to lead only to failure, suffering, death! Instead of failure, lo! real and great success — success in the order, as the work has been in the spirit, of Jesus.

What fidelity, not to the letter only, but, beyond the letter, to the inmost spirit, of Rev. Dr. Miles's noble charge in behalf of the American Unitarian Association, February 22, 1855!

What fullest justification of the loving confidence reposed in its missionary by Dr. Miles, by the saintly and sainted Rev. Charles Lowe, by the able men who have followed them in the Secretary's responsible office, by their efficient coadjutor, whose wise counsels and ceaseless labors have given great weight and large meaning to the title and

the office of "Assistant Secretary," and by all the large-hearted members of the Board, who have seen and felt the greatness of the opportunity offered in and by India to the American Unitarian Association for truly Christian beneficence!

When the Association felt itself called by the spiritual treasures confided to it, and by the voice of many a soul hungering and thirsting for purest and highest truth, to begin a mission in India, the good Father put it into the heart of a Christ-loving, humane minister to offer himself for the self-denying, noble work. His offer was accepted. The work was instantly entered upon. Seven years of untiring and effective labor had been given to it when an event occurred, cheering alike to the devoted missionary and to all to whom the mission was dear. His personal friend, James Hayward, an earnest Unitarian layman, a parishioner of that warm and steadfast friend of India, Rev. E. S. Gannett, D.D., gave to the Association the generous legacy for the benefit of Foreign Missions, which constitutes the "Hayward Fund."

Because of the spirit in which the work of our India Mission has been done, and because of the countless civilizing, humanizing agencies in action all through British India, the opportunity for widest, deepest, truest Christian influence and usefulness is greater than ever before. The eagerness with which our finest religious literature is sought by thousands of the best minds, the gratitude with which it is received, show the largeness and the richness of the field offered.

How attractive that field to consecrated scholars who would find inspiration and joy in such studies and pursuits as have made the names of accomplished missionaries, like Judson and Morrison, equally dear to ablest Orientalists and to large-hearted Christians, to all who feel the greatness and comprehensiveness of our Saviour's grand commission to His disciples!

How inviting the privilege of meeting and communing with ingenuous and truth-seeking members of the Brahmo Somaj — inheritors of the spirit of Rammohun Roy — and of all such members of whatever association or name as are intent upon uplifting and ennobling human kind!

How attractive, too, the privilege of promoting that noble work in behalf of the women of India which so roused the enthusiasm of Mary Carpenter, and in which and for which Miss Chamberlain and Mrs. Tomkins and their sisters of kindred spirit in various denominations have labored so efficiently!

How inviting the general educational work, mental, moral, spiritual, industrial, intent on reaching even the humblest, and in awakening within all the feeling of self-respect and the spirit of brotherhood, to which Mr. Singha has devoted himself so unreservedly and nobly, and which has placed the name of Mr. Dall high on the educators' "Roll of Honor!"

Who can doubt that, when the greatness of the opportunity is seen and felt, and the appeal is made, it will be heartily responded to, and that the men and the means will be forthcoming so to enlarge and endow the India Mission as to put it on broad and solid foundation, and make it a perpetual and fragrant remembrancer of the loving and self-denying spirit which gave it being?

To that spirit, revealed in all his life-work, our brother has given sweet expression in his touching poem, "The Southern Cross:" —

Bearing the Saviour's story
O'er many a league of flood,
'Neath Afric's sky of glory,
In midnight prayer I stood;
While other constellations
The Southern Cross outshone,
And said, "Go, teach all nations
The Cross, that wins the Crown."

"Take, Lord! O my Defender,
The grateful herald prayed,
"My uttermost surrender
Of heart and hand and head!"
"The cross of suffering, wear it,"
Came whispered o'er the sea:
"Fear not, for thou canst bear it:
Christ bore it once for thee."

NOTE. — This Memoir was gratefully received by the family and friends of Mr. Dall. On the 2d of January, 1887, Mr. Heywood wrote to Mrs. Dall: —

"A beautiful letter from your son has gratified me much and moved me "deeply. No one ever tried more earnestly to do justice to life, character, and "noble work, and no one but myself can know how much thought and pains "went into its preparation. The impression made upon your mind and your "son's, shows that it was not a failure."

Dr. Hedge was among the many who wrote warmly to the family and the author. The Rev. Charles Lowe had been one of Mr. Dall's most loving friends, and his widow, Martha Perry — who very recently passed on to the higher life — wrote to the author in the warmest terms.

More than two hundred letters addressed to the family at this time have been carefully preserved, for it was expected at the time that another and fuller Biography would be printed.

In the *Quarterly Journal* of the American Unitarian Association, and in the *Monthly Journal* which succeeded it, will be found many letters from the missionary himself, which illustrate the condition of the country, and exhibit the nature of his own work.

From Miss Anne Whitney, the sculptor, at the same date, Mrs. Dall received a note containing the following tribute: —

"Thank you heartily for the little book, which in so few words tells the "full story of a saintly, loving life. It matters little *where* such a life ends or "*how*. One could weep to think that he failed to see, to live long enough to "have the ministrations in his last hour, of the dear daughter who was almost "on her way to him."

The Report here printed, issued in the second year of the Mission, is the only one which I have been able to find, out of the twenty-nine issued during the Calcutta ministry. The materials for a proper life of the Missionary, including the Reports, printed lessons, hymns and letters, have been carefully preserved. When Mr. Dall's trunks came back from Calcutta, after his death, the interest in his work was so great that it seemed probable a more extended memoir than Mr. Heywood's would soon be wanted, but it has not yet seemed best to disturb the two iron boxes in which his papers remain.

I found accidentally a report issued in London, just after the loss of the "Great Eastern," in 1861. This report concerns gentlemen in England, who were ready to help Mr. Dall's work in Calcutta, and was evidently brought out when he was too ill to superintend it, and has no value except this, that it shows the warm interest which his work excited among English Unitarians.

The Mission to India

instituted by the

American Unitarian Association

February, 1855

Containing

1 Report by the Secretary to the "Calcutta Association."

2 Report by the Treasurer to the Calcutta Society.

3 Narrative of Proceedings in Connection with the Mission, by the Rev. Charles H. A. Dall.

Boston
Office of the Quarterly Journal
21 Bromfield Street
1857

TO THE READER.

In consequence of the great attention which the English government has of late bestowed upon the establishment of schools in British India, many thousands of young persons are there growing up dissatisfied with Hindooism and Mahometanism, and inquisitive to learn, and ready to receive, the Christian religion, which they see is identified with the improvements and progress of the best modern civilization. One of the widest and noblest fields for Christian effort is thus opened. Various denominations of Christians in different parts of the world have entered it, with a promptitude and liberality worthy of all respect. But most of them labor under a signal disadvantage. To a people alienated from polytheism in all its forms, they have carried metaphysical discussions about three persons in the Trinity; and if they have turned to the Mahometan population, they have met minds resolutely bent upon receiving no theology which conflicts with the sole and undivided unity of God. It is well known that missionaries have labored during several years without making a single convert.

It is now more than thirty years since the attention of Christians in New England, believing in one God the Father, was turned to the importance of missionary efforts in India. Obstacles which need not be named stood in the way; and it was not till the autumn of 1854, when an affecting appeal came from India, that the Executive Committee of the American Unitarian Association resolved, that, if favored by the blessing of God, they would send a missionary to Calcutta.

It was difficult to find the right man. The case was peculiar. Some one was needed whose character, in culture, in enthusiasm, in fervid piety, would present points of contact with the interesting people of the East. In 1824, Rammohun Roy wrote to the late Dr. Ware, Senior, that "much good cannot be expected from

public preachings;" but that if men of education could be sent out, to establish schools, circulate books, and teach by personal explanation and persuasion, "Christianity in its genuine sense must make a strong impression on every intelligent mind." A man was wanted whose heart would be in this work,—a man diligent, gentle, persuasive, of good culture, and, above all, of earnest and devout spirit.

The Committee unanimously appointed Rev. C. H. A. Dall as Missionary to India, who, after receiving the full instructions to which he refers in the following Report, sailed from Boston, February 28, 1855. He commenced his labors in July following. At that time a Society was formed in Calcutta, called the "Society for Promoting the Gospel in India," and it is to this Society that the following first annual Reports of its Secretary, Treasurer, and Missionary are made.

These Reports are here printed and placed in your hand, with the respectful request that you will give them a careful perusal. The last of the three will furnish you with much interesting information in regard to the religious wants of India, and will show what encouragement American Christians have to send a fresh word of light and of love to those distant shores of the Old World.

The whole subject of Foreign Missions, as is well known, has been viewed in various lights. Perhaps you have thought well of them, and have contributed to their support, even where they inculcate a theology which you do not believe to be true. In this case, you may be glad to have it in your power to give aid to a Mission designed to diffuse the pure Gospel of Jesus Christ, unmixed with human additions and corruptions. Perhaps, on the other hand, you have looked upon the whole enterprise of sending the Gospel to distant lands with doubt and distrust. The records of this enterprise, it must be admitted, while containing bright examples of heroic self-sacrifice, do not furnish results corresponding with the hopes at first awakened. The fact should teach us to moderate our expectations, even in regard to a work whose beginning is so auspicious as that described in the following pages. Still, we must set aside the best established facts of history before we can doubt that Foreign Missions have largely contributed to the advancement of the Redeemer's kingdom, and

have been attended by a blessing from Him who said, "Go into all the world, and preach the Gospel to every creature." Grateful for what that Gospel has done for us, can we not give something to impart it unto others? Thousands of youthful, inquiring minds are asking us for bread: shall we give them a stone?

N. B. The following Reports are reprinted from *The Bengal Hurkaru*, of September 1, 1856,—a newspaper published in Calcutta.

MISSION TO INDIA.

SECRETARY'S REPORT.

To Hodgson Pratt, Esq., C. S., *President of the "Unitarian Society for the Propagation of the Gospel in India."*

Dear Sir: — I have much pleasure in forwarding to you the very full and complete Report of the operations of the last half-year, as furnished by Mr. Dall, which I hope will be satisfactory.

I have nothing to add to his very able narrative, unless it be to regret that it has not been found practicable, as yet, to organize any really working committee for the management of the secular affairs of the Mission, and for coöperation with Mr. Dall.

Considering the short time the Mission has been established, and the many obstacles and prejudices to be overcome, I think you will agree with me, that our progress has been all that could be reasonably anticipated.

I shall feel obliged by your forwarding a copy of the Report to the Secretary of the American Unitarian Association, and would suggest the expediency of having it printed, as in the previous instance.

Believe me to remain, very truly yours,

A. H. Rhoades, Jr., *Secretary.*

Calcutta, 1st July, 1856.

TREASURER'S REPORT.

Calcutta, 1st July, 1856.

To Hodgson Pratt, Esq., C. S., *President of the Unitarian Association, Calcutta.*

Dear Sir: — I beg to hand to you the Half-yearly Report, ending 30th June. The state of our treasury is not discouraging, considering the difficulties that the Mission has had to encounter.

Our subscription list remains nearly the same for monthly subscribers, while our donation list has been equal to our anticipation. In my last I presented you with an account against the Association of Rs. 250 2 3, and including that amount with the six months' work of the Mission, I show to you a balance due to the Treasurer of Rs. 153 4 3. It is to be hoped that in the succeeding six months I shall be enabled to make as good a report as I now have the pleasure of doing. Yet our Society is dependent upon subscriptions as a society, and we must look to the home Association for more aid than we now possess. Our pastor is gaining influence daily, and the allowance made to him from home and here is barely adequate to meet his wants. Our printing fund, as you will note, is cramped for want of means. The means should be provided from home; and, with a generous allowance for a short period, it is probable that, in a liberal community such as we have in Calcutta and its suburbs, we shall be able to go on without assistance. With such an energetic pastor as Mr. Dall, we shall not require the aid of crutches for a great length of time. Doubtless your letters and the Secretary's Report will touch upon what I have strenuously advocated, both in this and in my last Report, — the want of funds. Trusting that, with our united efforts, we shall be able to sustain the Mission, and to accomplish what the most ardent friends of the cause desire, I remain, dear sir, faithfully yours,

RICHARD LEWIS, *Treasurer.*

Unitarian Association, in Account Current with Richard Lewis, Treasurer.

EXPENDITURES.

	Rs.	A.	P.	Rs.	A.	P.
To Balance from last Account				250	2	3
Expenses from 1st January to 1st July, 1856.						
Mr. Dall's salary for six months, at 60,	360	0	0			
Rent of Mission Room for do., at 60, .	360	0	0			
Advertising	82	10	0			
Sundry expenses	11	8	0			
				814	2	0
Amount carried over,				1,064	4	3

	Rs.	A.	P.
Amount brought forward,	1,064	4	3

Mr. Dall's Account.

	Rs.	A.	P.	Rs.	A.	P.
By sales of books from June, 1855, to July, 1856	167	13	0			

To expenses incurred by Mr. Dall.

	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.
Printing 300 copies of Bengali Tract . . .	10	0	0						
Import charges on books .	12	7	0						
Book-case to preserve do. .	9	2	0						
Sweeper for Mission Room,	3	4	0						
Paid to the distressed converts and their families,	136	15	0						
Blank-books for Mission Room	4	2	0						
				175	14	0			
							8	1	0

Donations for Printing Rev. Mr. Dall's Ten Lectures.

	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.
Cost of printing and binding 200 copies,				134	0	0			
Received from Messrs. A. H. Rhoades, Jr. . . .	25	0	0						
R. Lewis, Esq. . . .	25	0	0						
H. Pratt, Esq. . . .	10	0	0						
H. Counsell, Esq. . .	10	0	0						
E. W. Hoppner, Esq. . .	10	0	0						
Charles Bailey, Esq. . .	10	0	0						
Baboo Pearychund Mitter .	5	0	0						
				95	0	0			
							39	0	0
Add Baboo Kissorychand Mittra	10	0	0						

(Accidentally omitted, see next half-year's account.)

	Rs.	A.	P.
Company's Rupees,	1111	5	3

1856.

	Rs.	A.	P.
July 1st, To Balance due Treasurer . . .	153	4	3

Receipts.

By Donations during the Second Half-year, ending 1st July, 1856.

	Rs.	A.	P.	Rs.	A.	P.
John Atkinson, Esq.	10	0	0			
F. L. Mackey, Esq.	4	0	0			
J. W. Linzee, Esq.	32	0	0			
C. H. Bailey, Esq.	25	0	0			
Peter Durnan, Esq.	4	0	0			
John E. Armory, Esq.	16	0	0			
Charles M. Rollins, Esq.	16	0	0			
Francis T. Rollins, Esq.	16	0	0			
John S. Barstow, Esq.	16	0	0			
Captain F. H. Bangs	4	0	0			
Captain G. B. Wendell	4	0	0			
Captain Harding	4	0	0			
Baboo Rajender Dutt	25	0	0			
Baboo Kalidas Dutt	25	0	0			
Baboo Joynarain Bhose	8	0	0			
Baboo Hurchunder Dutt	3	0	0			
Baboo Pearychund Mitter	5	0	0			
Baboo Rakal Doss Haldar	1	0	0			
S. B. Mower, Esq.	8	0	0			
Charles E. Endicott, Esq.	8	1	0			
Baboo Sreekistno Chatterjee	1	0	0			
Baboo Gopaul Chunder Banerjee	1	0	0			
Baboo Chunder Nauth Banerjee	1	0	0			
Baboo Gooroo Churn Banerjee	1	0	0			
				238	1	0

Subscriptions from Native Gentlemen.

Baboo Onongo Mohun Mitter, from February to October, 1856	3	0	0			
Baboo Radanauth Sicdar, November, 1855, to April, 1856	6	0	0			
Baboo Kissory Chund Mitter	6	0	0			
Baboo Hurchunder Dutt	6	0	0			
Amounts carried over,	21	0	0	238	1	0

	Rs.	A.	P.	Rs.	A.	P.
Amounts brought forward,	21	0	0	238	1	0
Baboo Chundy Churn Singha, January, 1856	3	0	0			
Baboo Rakal Doss Haldar . . .	2	0	0			
				26	0	0

By Subscriptions from 1st January to 1st July, 1856.

Hodgson Pratt, Esq.	150	0	0			
Richard Lewis, Esq.	60	0	0			
A. H. Rhoades, Jr., Esq. . . .	24	0	0			
John Atkinson, Esq.	30	0	0			
F. A. Tilton, Esq.	30	0	0			
J. G. Whitney, Esq.	30	0	0			
C. F. Bliss, Esq.	24	0	0			
Adams Bailey, Esq.	96	0	0			
N. C. Tuckerman, Esq. . . .	18	0	0			
Robert Nunn, Esq.	48	0	0			
O. B. Everett, Esq.	24	0	0			
Norman Kerr, Esq.	18	0	0			
Charles H. Bailey, Esq. . . .	60	0	0			
James Dalton, Jr., Esq. . . .	24	0	0			
Captain H. F. Doeg	48	0	0			
E. W. Hoppner, Esq., for April and May, 1856	10	0	0			
				694	0	0
1856, July 1, By Balance due Treasurer . .				153	4	3
Company's Rupees,				1111	5	3

E. E.

RICHARD LEWIS, *Treasurer.*

Calcutta, 1st July, 1856.

NARRATIVE

Of Proceedings in Connection with the Unitarian Mission to Calcutta, for the Second Half-year ending the 30th June, Drawn up by the Missionary, C. H. A. DALL.

To A. H. RHOADES, JR., ESQ., *Secretary.*

DEAR SIR: — Allow me to present to you the following Report.

ORIGINAL INSTRUCTIONS.

The objects contemplated by the originators of the present Calcutta Mission, according to the instructions brought by Mr. Dall, from Boston, United States, were as follows: 1st. To establish a missionary station somewhere in India. 2d. To open a school for native children. 3d. To put Unitarian books and tracts in circulation. 4th. As far as possible, to explore the needs of different places, beginning with Calcutta; a point which, in consultation with Hodgson Pratt, Esq., he was to make a "thorough" trial of. 5th. The Missionary was to learn what he could about the Hindoo Unitarians called "Vedantists," and lend them all the help in his power. 6th. He was to visit, if possible, Madras, Secunderabad, Salem, and any other places that should seem open to the simple Gospel, and make report of them; but especially to extend a warm sympathy to the Rev. William Roberts, of Madras, and his faithful people, and his schools. 7th. To remember the Mahometans in Madras and elsewhere. 8th. The Missionary was instructed to fix himself at the most favorable point, and "give himself to a life of usefulness as a servant of the Lord Jesus Christ;" preaching to all the Gospel of the One only living and true God, and not failing to enter, as far as he might be permitted, into the most friendly relations with all disciples of Jesus Christ, of whatever sect or name. 9th. He was to write home of their prospects, their successes, and their disappointments, and of his own. It was anticipated that he would hear from brethren in

Great Britain, through the British and Foreign Unitarian Association, and the prayer went up that, with God's help, he might be the means of binding yet closer the sympathies of American and British Unitarians.

The second half-year of this Mission has just now closed; and the Missionary has been sustained not only by those who first called him, under God, to the work: he has also received steady help from the "Unitarian Society for the Propagation of the Gospel in India," which was organized on Mr. Dall's arrival in Calcutta. There has been, moreover, a kindly response from British Unitarians, and supplies of books and tracts have been already sent out from Bristol and from Liverpool.

The order of the "Instructions" just quoted will serve as the plan of the present Report.

I. Of the Permanency of the Mission.

To the question whether a Unitarian Mission may be established in Calcutta, it is replied: —

1. That the *climate* of Calcutta offers no serious obstacle. It is found to be neither a dangerous nor a deadly one; nor does it forbid a reasonable amount of labor to one born in a cooler country.

2. *Friends and Seekers Increase.* — The request comes to us already, from many Hindoos and Christians, and even from some Mahometans and Jews, that the Mission be made permanent. New "inquirers after true religion" are daily coming to the residence of the Missionary. Nearly all of these are intelligent heathen young men, many of whom have heard something of Jesus, but have seldom read the Bible, except as quoted in infidel works. Exclusive of the regular Sunday gathering at the Mission Room for public worship, no less than one hundred and forty-five men have sought the Missionary on week-days (for the declared purpose of inquiring into Christianity) during the eleven months preceding July 1st, 1856. Some of these men have spent many hours in conversation, and continued their visits for successive weeks and months. They have purchased and borrowed books and tracts, and still come for more. Some have faithfully committed to memory, beginning with the Lord's Prayer, passage after

passage, selected for them out of the Gospels, the Epistles, and the Psalms.

3. *Influx of Letters.* — A correspondence has been opened with individuals in distant cities of British India, *e.g.*, at Peshawur and at Bangalore; at Dacca and at Mysore; at Jessore and at Bombay; at Mooltan and at Rangoon. This correspondence might easily be extended, and tracts and books be sent in all directions by the cheap book-post.

4. *Unitarian Association in Southern India.* — We were made happy in January last by the discovery of a *Madras Unitarian Association*, formed years ago by a few educated Europeans, and led by men high in the public service, though of late it seems to have been languishing for the want of sympathy and coöperation. Its existence, even in name, under regularly appointed officers, for a series of years, offers an added security to the permanence of a Unitarian foothold in India. What the Madras or South Indian Unitarian Association have long desired, but have never seen till now, is the presence of an educated white man to encourage the native disciples. It is a commonplace remark, that "if you give them European leaders, you will soon have a host of native Unitarian Christians; they are all ripe for it."

5. *Unitarian Converts at Work.* — Since the arrival of an American preacher in Calcutta, seven or eight native Christians, of fair education, have begun to distribute and sell Unitarian books and tracts, and several are preaching in the bazaars and villages around Calcutta. Three have been rejected, with expressions of strong disapprobation, from as many different Trinitarian Missions, after several years of training or of actual service there. One, a Pundit at Jessore, has gone through six months of suffering, with his wife and children, though on making known his wants they have been temporarily relieved. By the blessing of God, he has held firm to his convictions, saying to such as tempted him to return to Brahminism, *Eckon janate Bramo*, "Now I know God;" "I am a Brahmin indeed." Like this man, who is a grandson of the first convert to Christianity ever made in Bengal, another born a Christian, who was for a time a teacher in the London Missionary School, Bhowaneepore, has lost a home, and is now seeking employment. A third sufferer for the avowal of Unitarian opinions is a late graduate of Bishop's College, born

at Shiraz, in Persia, and receiving his first reverential thoughts of Jesus out of the Koran. He was baptized into Christianity nine years ago. After a full college course, and what was considered sufficient theological training, he was sent to preach and teach eighteen hundred miles northwest of Calcutta, though he previously told his employers that his conversations with the Unitarian Missionary, and reading of Burnap and other works, had bent his mind strongly to Unitarianism. He has been some time in feeble health. What he is to do in his present isolated position in the far northwest does not yet appear. Being on the borders of Persia, familiar with the Persian tongue, and among such as are reported liberal and inquiring Mahometans, it is probable that he will not be long in making to himself a home. Besides the three now mentioned, there are three, if I should not say four, other Christian teachers, natives of Bengal, who have a seminary of heathen youth, known as the Bâli Training School, wholly in their charge. They also go out to teach Christianity in the surrounding villages, during vacations, and whenever they can find leisure. Energy like that of the head and proprietor of this school, Baboo Chundy Churn Singha, is not common in Bengal. He, too, is a graduate of Bishop's College; but after preparation and several years' preaching, he obtained permission to make himself an independent teacher of youth. In time he became sole proprietor of a good schoolhouse and school on the Hooghly, seven miles above Calcutta. Several conversations with the American Missionary sufficed to clear his mind of perplexities, that had nearly driven him out of Trinitarian into infidel views. It appears, however, that, on the day on which he declared himself a Unitarian, every Trinitarian subscriber to his school withdrew his name, thus reducing his means at once by the amount of five hundred rupees a year. Happily for him, however, he, about the time of that crisis, obtained a government "grant in aid" of one hundred rupees a month, or twelve hundred rupees a year, in place of the five hundred he had lost by his honesty. Besides this excellent teacher and his faithful wife, two men, of very fair abilities, who are his assistant teachers, are now active Unitarians; and another also attends on our Unitarian worship, with several of the older pupils. It is due to the native disciples that have joined us to say that in no case has assistance of any kind been promised

them in advance, and that they have gained no outward good by the change. Only in two or three instances have they or their families received what might keep off starvation. Some have lost much, and still refuse tempting offers to return.

6. *Applications for Instruction in America.* — Few can understand the attachment of the Hindoo to his native soil, and his dread of leaving it. Christianity has begun to subdue this instinctive dread. Still, the offer of a high-caste Hindoo of twenty years of age to go to America, and be there theologically trained for service as preacher (in the Bengali tongue) to his own people, may well be regarded as a work of God's Holy Spirit. That work has thus begun to show itself among Hindoos of English education, in and near Calcutta. One of the teachers of the Bâli School, Takoor Dass Roy, in March last, wrote a brief account of himself and forwarded it to the American Unitarian Association, asking to be allowed to come to America and enter a Unitarian Divinity School, with a view to an entire devotion of himself to preaching the Gospel in India, in a language seldom spoken effectively by one not born in Bengal. Others, partially educated men, able to read and write English well, have expressed a similar desire to go to America and prepare themselves to preach the Gospel to their idolatrous fellow-countrymen. Here, again, is the pointing of Providence, and a signal one, towards the permanency of this Mission. It need never fail for want of men, provided the means are not withheld to fit them for their work.

7. *Regular Sunday Services.* — Many, perhaps, would consider the permanency of the Mission to be best asserted in the fact that congregational worship and pastoral duty have been regularly sustained. Those who first welcomed the Missionary have continued cheerfully to meet the expenses of an eligible hall for our public services. These services have occupied three or four hours of every Sunday. The hall was also lighted up, and lectures were given, during the cooler months, on ten successive Wednesday evenings. The Sunday services have been listened to by more than one hundred and fifty different persons, though the average attendance would not exceed thirty. They have followed the usual Protestant order of worship, in which the congregation generally unite, as guided by our liturgy and hymn-book. A written discourse is of course an important element; and this

is adapted, as far as may be, to the needs of the place, the time, and the people, and some have gone out from these services to procure a Bible and read it for the first time.

8. *The Sunday School* was commenced on the first Sunday in January, 1856, with an attendance of six persons. From that date it has met uninterruptedly. Sixty different persons have been present, including pupils and teachers, yet the attendance has not exceeded twenty-five upon any one of the twenty-six Sundays of the half-year. Some of the pupils use a Boston "Manual;" but the most numerous class is a conversational one, composed of adults of the congregation, mostly Hindoo young men. They remain after morning service to inquire into matters presented in the sermon, or to obtain of the pastor, *viva voce*, what is increasingly asked for, namely, a Unitarian commentary on the New Testament. This course of exposition has been pleasantly interrupted at times by fraternal controversies between Hindoos and Europeans, or Americans, concerning the attributes of God, man's immortality, the miracles of Christ, the most effective ways of undermining idolatry, etc. Including the pastor's conversation class, the average attendance for six months at our Sunday school has been fifteen. Much might be made of this new branch of the work, but for the formidable obstacles of the climate, the difficulty of gaining access to native homes, and for the heavy pressure of other missionary duties. For the information of distant friends, it may here be mentioned that the following *standing notices* are given at the close of every Sunday morning's service, viz: (1) "I daily meet all inquirers and friends at my residence, especially in the afternoon." (2) "Conversation on Christian truth is invited here at the close of service." (3) "Books and tracts lie on the table for examination and distribution: the tracts are free of cost." (4) "All are invited to join with us in the Sunday school, from twelve to two o'clock." The facts now mentioned, — namely, the spread of inquiry, an increasing correspondence, the existence of a Unitarian Association in Southern India, the number of converts in actual service, the desire of Hindoos to be thoroughly educated to a Unitarian Gospel ministry, our regular pulpit and pastoral services, and the coöperation of a few of our members in teaching a Sunday school, — all these facts go to sustain a calm and reasonable hope, that if we are faithful to

learn and to do the will of God in India, our just-opened Mission will be no spasmodic effort, but be established in permanent usefulness, and prove a joy and a blessing for many years.

II. The Opening of Schools.

1. *Material for Schools* lies all around us, waiting to be taken up. More than one village within a dozen miles of Calcutta has expressed a desire to place its principal school under the supervision and influence of the American Unitarian Mission. Messages to that effect have come to us from Debbypore, from Chotta Moshtollah, etc. Men also are to be found, ready and able to teach, under an efficient principal. There are practiced teachers who, for accepting Unitarian opinions, have been expelled from Trinitarian schools, and whom we long to employ. The money is all we want. Without money we can neither pay pundits, nor hire nor build schoolhouses, nor even travel back and forth as superintendents. Pupils abound, and, according to the rule of other missionary schools, would each expect to pay a fee of four annas (sixpence, or twelve and a half cents) a month. From seven to fifteen dollars a month would be the salary of competent native teachers; but there could be no marked success without the supervision of a schoolmaster who was not an Asiatic, and such a man could not live decently on less than seven or eight hundred dollars a year. Our President, Hodgson Pratt, Esq., has lately said: "We must have a College or High School, similar to those of the other missionary bodies." "It would be a grand thing to have the moral and religious training of hundreds of intelligent young Hindoos, at an age when their hearts are not hardened by the evil influences of Hindoo society, and while their ears are still open to the truth." "In this way, too, we shall have the means of employing these young converts who show such a disposition to come over to us." The reason why we have not yet thought of establishing a Unitarian "College or High School" is sufficiently apparent. The money is wanting. While waiting for friends at home to supply the means for the school we desire, we are providentially able to trace the influence of our Mission into schools where native Unitarian Christians are at work.

2. *The Bâli Training School*, already mentioned, has a zealous Unitarian Christian for its proprietor and head teacher.

During the last six months this school has had an average daily attendance of one hundred and fifty boys and young men, all of them belonging to idolatrous families, but themselves rapidly discarding idolatry and its hideous errors. The principal, three pundits, and four assistants, with several of the older pupils, come to us from Bâli (seven miles) in a boat, when the dangerous Hooghly with its "bore" and tides will permit, to attend on the Sunday services of the Mission Room. These visits are occasionally returned, and the school examined and addressed. *Female* education has been attempted, with little or no success in India thus far. The women of Bengal, at least the faithful wives and mothers, are buried in idolatrous superstition, and imprisoned for life in the *zenana*, nearly out of the reach of instruction. A few Hindoos are teaching their wives to read, and some men of wealth have lately admitted European teachers, ladies, into the *zenana*, or women's apartments. Still, so few opportunities are opened for female education, that we cannot but thank God, and feel a peculiar joy and pride in the Girls' School at Bâli, — wherein thirty-five Hindoo girls are regularly taught, besides half a dozen native Christian girls, by the (native Christian) wife of Baboo Chundy Churn Singha.

3. *Daily Instruction* is given by the Missionary to such as come to him. Two hours are devoted to it every Sunday at the Mission Room: namely, from twelve o'clock, A.M., to two, P.M.; and at the Missionary's residence, from four o'clock to six, P.M. For not less than two or three hours every day, instruction is given to the inquirers already mentioned, who attend, from three to ten of them, daily. Most of these pursue their prescribed reading with some regularity, and also from time to time repeat portions of the Bible by heart. Thus, turning his own chamber into a school-room, the Missionary has become a daily teacher, not of boys, but of men.

4. *As a Lecturer*, by the frequent invitation of different societies of natives, mostly young men interested in progress and reform, the objects contemplated in a school for the Mission are again, in part, accomplished. These lectures are usually delivered at night, before audiences varying in number from thirty to three or four hundred. A course of Theological Lectures, which have since been published, occupied ten successive Wednesday evenings

during a part of the cooler months of January, February, and March, and succeeding to these were the following: —

April 5. In the heart of the native town, a lecture before a newly formed society of young men, "The Philanthropic Association;" subject, "The Temperance Movement in America." A temperance movement in Bengal was then inaugurated by the adoption of a total abstinence pledge, to which seven hundred names have since been subscribed. Several temperance lectures have since been given; the daily journals have all encouraged this much-needed work of warning and redemption, and it seems to be making good progress.

April 10. An address, by invitation, to the "Young Men's Improving Society," on "What Makes a Man? Moral and Religious Worth," — in the native town, and under the roof of an orthodox Hindoo (idolater).

April 19. Lecture to members of the Oriental Seminary, in the native town. Subject, "What has destroyed the *American* Indian? Copying the Vices of his Conquerors."

April 28. Lecture to the "Juvenile Association," — a society of men assembling in the heart of the native town, at the premises of the late Ashootos Deb, a wealthy patron of idolatry, hook-swinging festivals, etc. Subject, "The Life of Woman in America and in Bengal." Attendance about one hundred. A useful discussion followed, on the admission of European ladies to teach in the *zenanas* of Bengali families.

May 23. A second address before the "Philanthropic Association;" subject, "Female Education." A temperance essay was also read by a native gentleman, a Hindoo.

June 7. A lecture before the Heytoisheenee Shova, a society of men united for moral and religious purposes, Hindoos. Subject, "Religious Instruction of the Young in America."

June 12. A lecture before the Bethune Society (three or four hundred present), on "The Temperance Movement in Modern Times."

June 17. A lecture (since printed for circulation) on a subject assigned by the Heytoisheenee Shova. The testimony of the Rajah Rammohun Roy in favor of Christianity was made incidental to the main topic, namely, "The Danger of Education without Religion." Sixty or seventy present. A sharp discussion

ensued concerning Rammohun Roy and the character and claims of Jesus Christ, resulting in a decision that, willing as they were to hear, they could not, *as a society*, indorse the lecture. Being none of them Christians, they could not so advocate the cause of Jesus. The lecture nevertheless obtained a circulation of twelve hundred copies in the *Englishman*, and thence three hundred copies were struck off gratuitously for distribution in pamphlet form.

5. *The School of Industrial Art* having been found to absorb more of the Missionary's time than he felt able to spare from other engagements more directly religious, he resigned his position as its Honorary Secretary on the 14th of March last, and has contented himself with a daily visit to the school, at an hour of the morning so early as not to interfere with other work. He has in this way kept up his sympathy with the pupils, some of whom have continued, since August last, to come to him privately for religious instruction, either on week-days or Sundays, or on both.

Thus, with regard to schooling and week-day instruction, it will appear that there is abundant material for schools, which may be opened as soon as the means are supplied, and an efficient teacher sent out; that the "Training School" at Bâli is heartily connected with our Mission, and under a more decidedly Christian influence than many schools professedly connected with missions in India. They all employ, in part, heathen teachers, while this school has five Unitarian Christians as its sole instructors, including the Girls' School, in charge of a native Christian woman. Furthermore, direct instruction of a large circle of adult pupils proceeds from day to day at the residence of the Missionary. Again, eighteen lectures and addresses, partly doctrinal and partly on Christian reforms, have been given on week-days, during the twenty-six weeks of the past half-year; and eight or nine of these have been prepared on a special request, coming from as many different bodies of men, — natives, and nearly all heathen. Thus, including the forty or more pupils of the Art School, the Missionary has been placed in daily contact and sympathy with about fifty men. It will be seen by these facts how far the desire to have a school connected with the Mission has, in the absence of the required funds, been responded to.

III. The Circulation of Unitarian Books and Tracts.

This was the third declared object of the Mission. About eight hundred tracts and two hundred and fifty volumes of books, large and small, were brought out by the Missionary, and were nearly all disposed of before the arrival of the larger supply that has just come to hand. They included the works of Channing, the two Wares, Norton, Dewey, Worcester, Peabody, Burnap, Eliot, Sears, Miles, Bartol, Clarke, Livermore, and others.

1. These have been mainly absorbed in Calcutta, notwithstanding a strenuous endeavor on the part of clergymen of all denominations to prevent their being read. Of the known dealers in books here, not one will *advertise* Unitarian works, for fear of the immediate loss of custom that would ensue. Our books are, however, permitted a place upon the counters of three of the more prominent booksellers of the city. The Missionary has usually fixed the American price upon the books; though, when it appeared that most of those who asked for them were natives, and poor men, he felt justified in reducing even that low charge, or in relinquishing it altogether. Notwithstanding this, about eighty dollars have been realized on the sale of the first lot of books and tracts (the total cost of which was one hundred dollars), and passed to the Treasurer of the Calcutta Society.

2. *Besides* the circulation of books and tracts *in Calcutta*, (and nearly every caller takes away one or more tracts with him), we have sent them to distant cities; namely, to Madras, to Melbourne (Australia), to Burdwan, to Jessore, to Peshawur, to Rangoon, to Lahore, — not to mention the villages in our suburbs, such as Bâli, Bhowaneepore, Zerate, Kidderpore, Seebpore, etc.

3. *The Correspondence of the Mission* has reached other cities besides the places just enumerated; and among these cities, wherein one or more Unitarians have already declared themselves, may be enumerated: Nainee Tal (in the Himalayas); Poonah, near Bombay; Tellicherry, in Southern India; Mooltan, in the far northwest; and Darjeeling, in the north. In all these places, during this first year of our work, have friends of Unitarian Christianity appeared, who seem ready to coöperate more or less largely in the distribution of our books and tracts. The entire labors of one man, of generous heart and cultivated intellect, might be profitably

expended in this single department of the Mission. What might not such a man accomplish, aided by a mail which bears a letter to any part of India, two thousand miles, for a penny? and by the cheap book-post, which will carry four or five common-sized books the same distance for fourpence. These agencies of a generous government are constantly perverted to the wide circulation of the vilest infidel attacks upon Christianity; nor is there a work of this sort printed in any part of the world but speedily finds its way to Calcutta, and thence to the million homes of this awakened and reading people. Such works are frequently brought in for examination and refutation. Among them are Paine's "Age of Reason," "What is Truth?" and several pamphlets written by Hindoo readers of Strauss, Volney, Hennel, and others. Some of them do not hesitate to attack Jesus Christ, not only as "an impostor," but as a person of impure moral character. Such books, in English and in Bengali, are scattered by thousands all over the country; and there cannot be a doubt that our Unitarian books and tracts would be read quite as largely, and with how different a result! Surely here is a call of God!

4. *Several Anonymous Writers* are defending Unitarian doctrines in the newspapers, from time to time, in open controversy with vigorous opponents. Such a discussion, extending to a dozen letters or more, was lately conducted in part by an aged member of our own congregation, once a Baptist Missionary, and a member of the Unitarian Society of Calcutta in 1829, an Eurasian. There also appeared in the *Calcutta Citizen* of the 12th, 13th, and 14th of January last, letters in favor of our Mission from three different writers. So we perceive, not without thanksgiving to the All-Father, that the word of God is not bound. Indeed, there is not an English newspaper in the city that has not lifted its voice against a theological hatred that has cast out our work and our name as evil.

5. *A Circulating Library* was made of such Unitarian works as remained unsold, and from January to July, 1856, more than fifty persons have been reading and returning the New Testament, Channing, Ware, Eliot, Norton, Burnap, Clarke, Bartol, Miles, and other Unitarian works.

6. *The College and City Libraries* of Calcutta have sent us their letters of thanks for copies of the works just mentioned, in

whole or in part; and as larger supplies of Channing, etc., are sent out to us, numerous other institutions will be glad to receive them, and put them within the reach of their students. In the principal college in India — "Presidency College, Calcutta" (soon to become "The University") — there are two or three sets of Channing's Works, and yet the students say that "they are always out." The following is a copy of the first of two notes received from the President of that institution: —

"My dear Sir, — Accept my best thanks for the complete set of Channing's Works which you have kindly presented to the Library of the Presidency College. I have placed the books on our library shelves, and students of the institution will have free access to them.

"I am, dear sir, yours very truly,

"J. SUTCLIFFE,

"*Principal Presidency College.*

"October 26th, 1855."

The second note is to the same effect, acknowledging the receipt of four other works; and is dated June 21, 1856.

7. *Classes of Young Men* have been formed, once and again, and commenced regular courses of reading at my room, to the number of ten or twelve; but either from the difficulties of the climate or from the instability characteristic of Bengalees, they have not continued for many weeks. Only the Bible class, formed in September, 1855, has continued to the present time, having been latterly incorporated with the Sunday school.

8. Finally, *our own Publications* have gone forth, limited by our limited means. Each issue of the press, in fact, has been paid for by a special subscription among our few subscribers, already pretty heavily taxed for current expenses. 1. One native gentleman who is with us and calls himself a Christian, Baboo Hurchunder Dutt, Actuary of the Government Savings Bank, has printed and circulated, wholly at his own charge, a neat pamphlet of Original Hymns, which, being his gift, have been occasionally used in our Sunday service. One half of these hymns were composed by himself. 2. We have succeeded, with the powerful aid of the *Englishman* newspaper press, in printing and widely circulating ten different tracts during the half-year. They treat on a range of topics not unlike those contained in several of the

doctrinal volumes of the American Unitarian Association; being entitled as follows: —

(1) Unitarianism and its Progress in America.
(2) Christian Liberty, Assent and Dissent.
(3) A Unitarian View of Christ.
(4) The Divine Unity absolute.
(5) The Holy Ghost, God's Power and Love.
(6) The Atonement, the Prodigal's Return.
(7) The Simplicity and Catholicity of the Creed of Christ.
(8) Human Brotherhood, the True Church.
(9) Sin — Voluntary, never inherited.
(10) Christ our Lord, God's Image and Fullness in Man.

About twelve hundred copies of each of these ten tracts or "Lectures" were scattered over India in the columns of the *Saturday Evening Englishman*. Twenty-five copies of each were struck off for, and distributed by, the Missionary himself, chiefly to distant inquirers. And two hundred copies of each were then printed in pamphlet form, one hundred and fifty of which were bound, making a book of one hundred and seventy-five closely printed pages, which has been partly given away and partly offered for sale. The printer's charge of one hundred and eight rupees was met by subscription, and the remaining charges, for binding, etc., covered by the sale of a few copies. If anything should remain after paying all expenses, the income will be passed to the Publication Fund of the Mission; a fund which as yet exists but in name. We have thus been able to print, and to a large extent to circulate, tracts wholly our own, to the number of fourteen thousand two hundred and fifty, during the six months, exclusive of the tracts sent from America and England; we are thus able to announce that the Unitarian Society for the Propagation of the Gospel in India has issued two hundred and twenty thousand pages of its own during the second half-year of its existence. This stands as one among its causes of thanksgiving to the Giver of all good.

IV. To Explore the Needs of Different Places,

At a distance from Calcutta, was the fourth object proposed by the originators of this Mission. This has been accomplished to the extent of the means supplied. It will be borne in mind, that

to make a tour of British India, and to "explore its remoter places," is to accomplish the exploration of a country "*as large as all Europe*, Russia excepted." It is also to journey where the common means of journeying as yet are not found. Post-roads and public conveyances do not exist, except to a very limited extent; and instead of the usual American charge of from three to six cents a mile, *eight annas*, or twenty-five cents, is the regular allowance. This, too, must be done for the most part in a palanquin, on the backs of *men* whose average speed will not reach three miles an hour. Before, therefore, the task of "exploring remoter places" is laid out, it will be needful to count the cost and to supply the means. The only exploration possible to us, in the present state of our affairs, must be through the book or Banghy post and the letter mail. Friends are being raised up to us from the extreme north to almost the extreme south of India, as well as in cities to the far east and west of Calcutta. The extent of the correspondence that invites us has been told already. We will therefore only remark further under this head, that the Missionary has not journeyed more than seventy miles from his post, though letters and tracts, etc., have gone out to a dozen different cities.

V. Hindoo Unitarians or Vedantists

Were to be made the subjects of special effort and influence on the part of the Missionary. The existence of twelve or more societies of these heathen Unitarian brethren has been reported to him. The name which they take is not that of Vedantists: they prefer to be called *Bramas*, *i.e.*, believers in God; a name emphatically distinguished from that of *Bramins*, who are, almost without exception, polytheists, and the administrators of idolatry. The Bramas, on the other hand, are solemnly pledged to maintain the absolute unity and pure spirituality of the Divine Being. They have a very simple form of initiation. It consists of the reading and signing of a paper declaratory of their principles.

1. They have a regular weekly meeting; that of the principal Society or *Sumaj* (the Calcutta one) being on Wednesday nights, in a well-lighted hall, where two or three hundred usually assemble. No discussion is invited or allowed in the place of worship, where the service consists of reading selections of Unitarian sentences

picked out of the *Veds;* the chanting a few of the same by a portion of the congregation; and once in two months or so, hearing an original discourse from the leader, Baboo Debendro Nath Tagore, or from some man of his selection; and concluding always with a solo hymn, one of Rammohun Roy's seventy Selected Hymns, sung by a hired singer in the peculiar Oriental style, accompanied with the sound of drums, cithars, and one or two other Bengali instruments of music. Twenty-three societies of Bramas have arisen since 1830, ten or twelve of which still continue. Great credit is due to the leader of the Calcutta Somaj for his zeal and spirit of propagandism. The step out of idolatry into monotheism, which he has caused so many to take in the different cities that he has visited for the purpose, is a great step. Few natives of Bengal are found as zealous as he in the cause of religious truth. Still, one cannot but lament that there exists a marked inconsistency in the eclecticism of such a man; who, much as he professes to honor Jesus of Nazareth, will never allow the whisper of his name in the public services, much less the reading to the Somaj of Christ's Sermon on the Mount, or of any other discourse out of the New Testament, with an acknowledgment of its source. Whatever Rammohun Roy said of Christ as his "Saviour and Lord" is regarded as the weakness and error of their great founder, and the endeavor seems to be that it shall, as soon as possible, pass away and be forgotten. Our duty as Unitarian *Christians* most clearly is, to see that it not only shall not be forgotten, but that it be brought fully to the light. In fact, a secession from the Bramas is already begun in the direction of Christianity. Of this we hope to say more at another time, when they will have begun, if their purpose holds good, to prove their faith in the publication of the writings of Rammohun Roy. This principal assembly of our Vedantist brethren, held in the heart of the native town of Calcutta, has been visited by the Missionary many times; though less frequently of late, since he understood from their courteous leader that he rather disapproved of discussion or conversation there, and preferred that he should distribute no more tracts — however eagerly asked for by the younger disciples — within the place of their worship. Our brother seems to be in a strait between two courses of action. Resolved utterly to exclude the name of Jesus, "because he is

called God," he sees that it may prove as disastrous to attempt to forbid as to invite a discussion of his claims. The present policy seems to be to shut the door and be still. But his young men have gone too far not to go farther. Secession, as we said, has already begun.

2. The Brama Somaj at Kidderpore has ceased to exist since, toward the close of the year 1855, a dozen or twenty (being a majority) of its members listened to a two months' course of lectures on Unitarian Christianity.

3. The Missionary has also repeatedly visited the Brama Somaj at Bhowaneepore, where forty or fifty young men have built themselves a neat chapel, and, with a most praiseworthy zeal, continue their weekly service of reading, prayer, and essays, on Monday evenings.

4. His Highness the Maha Rajah, of Burdwan, a generous patron of *all* forms of religion, holds the leader of the Vedantists in very high esteem, and has "built him a synagogue." In that synagogue, or Brama Somaj chapel, your Missionary has preached, more than once, concerning Jesus and the Bible, and is invited to come often for that purpose. When there, the Bramas, of course, form part of his congregation. Thus his steps have been directed into the midst of his Hindoo Unitarian brethren, at their points of assembling in Calcutta, at Kidderpore, at Bhowaneepore, and at Burdwan; while, by the circulation of religious lectures through the press and the newspapers, he has been able to reach some whom he has not yet conversed with, but who have written to him for books, etc., as in the case of Naineetal.

5. *A List of all the Vedantic Societies*, as furnished by a former member of that body, now calling himself a Unitarian Christian, is as follows: of the twenty-four that have taken a formal existence since the time of Rammohun Roy, the following ten or twelve still hold service, with more or less regularity; namely, the Calcutta Brama Somaj, founded (1830) by the Rajah Rammohun Roy, and since sustained by Baboo Debendro Nath Tagore; and the "*Somajes*" at Burdwan, Dacca, Midnapore, Calna, Bhowaneepore, Krishnaghur, Baraset, Teleeneeparah, Comerkholly, Tipperah, and Rungpore. Nearly all these have had different founders, whose names are not here given, but are with us for reference. They are none of them believed to be very

numerous, counting probably an average of not over twenty or thirty members.

VI. Madras and the Rev. William Roberts

Were to be visited, if possible, according to instructions; and several other places in Southern India. It is well known how the uprising of the Calcutta Church (not to mention the unprovided cost of such extensive journeys) prevented the visitation "of Madras, Secunderabad, Salem, and other places," beyond all doubt "open to the simple Gospel of Christ." That "warm sympathy" which was to be extended to the Rev. William Roberts — though impossible to be expressed, under the circumstances, by the actual grasp of hands — has been expressed, so far as pen and ink, and the repeated transmission of papers, tracts, and books, and a regular correspondence, might give it expression. Copies of twenty-four different Unitarian works, including Sunday-school manuals, were sent by a friend, Lieutenant Cardale, to Rev. William Roberts, as early as August, 1855. In December, an additional supply was forwarded by book post, and Mr. Roberts advised to place the income of any of them that he should choose to sell to account of his own book and tract department. In the month of February, 1856, books and tracts were again sent by mail, postpaid; and again another supply of half a dozen books and two or three dozen selected tracts were sent in June. We have also received from Madras a few pamphlets and tracts, that have been eagerly read among us. Extracts from letters of Mr. Roberts have been laid before our congregation, and our word of fellowship has come before his people. Letters are regularly passing from month to month between the Madras and the Calcutta missionary, and mutual reports of progress are frequently made. To this extent, if no further, is the purpose fulfilled, that "our warmest sympathies should be extended to the Rev. William Roberts and his faithful people, and his schools."

VII. The Mahometans, at Madras and Elsewhere,

Were to be remembered by us. A few books have been sent to the Mahometans of Madras, and a correspondence by post solicited, though as yet no letter has been received from them. All that we have been able to obtain thus far is an acknowledgment

of the receipt of our books, and the promise of a letter. Meantime our mission has attracted the favorable attention of several leading men of this form of faith in Calcutta and elsewhere in Bengal. A few of them have read our publications, and expressed in private a hearty consent and sympathy with us. The Mahometans of Bengal, until quite lately, appear to have been sunk in apathy, and to have refused everything English, even that knowledge of our language which the Hindoos everywhere are so eager to acquire. A change is now coming over them, and they begin to talk of moral progress. The Gospel of Jesus, they say, gives the love of God to children, as the Koran does not. The offer has even been made to publish, at their own expense, a book of simple prayers for children, in Oordoo, Persian, and Bengali. Our "Matins and Vespers" and Sunday School Service-Book, containing prayers for the young, have been placed in their hands.

VIII. To Fix His Residence

Stands recorded among the instructions received by the Missionary. At the most favorable point for labor, he must "give himself to a life of usefulness as a servant of the Lord Jesus Christ;" preaching to all the Gospel of God the Father, the only God; and not failing to enter, as far as permitted, into the most friendly relations with all disciples of Jesus Christ. The circumstances and providential direction which have fixed his home in Calcutta are known to all our friends. The formation of a Society of English and American Unitarians — with several eminent Hindoos, attending and contributing to the expenses of a place of worship — occurred on the 8th of July, 1855, the Missionary having landed on the 18th of June, three weeks previous. That Society has more than held its own, the chief increase being of native young men. Several native Christians are also with us, some of whom are teachers and preachers of Unitarian Christianity. The life and growth of the Society that gathers to these services week by week is absolutely dependent on the continued presence of a European or American Missionary. The decision of friends here and at home has therefore been unanimous, and instructions have been sent out by the American Unitarian Association, that the point of labor for their first Missionary — where, for the present, at least, "he is to give himself to a life of useful-

ness" — is Calcutta. Concerning this arrangement the Secretary of the American Unitarian Association writes as follows: "The Committee direct me to say, that they defer to you in your wish to remain in Calcutta. As you state the case, it seems clearly your duty to stay there, and do all in your power to foster the newly-formed Society. For Madras, Salem, and other places, we must look out for some other man; and we are not without hopes that we may find a suitable person." The Missionary is therefore fixed and settled at Calcutta.

With respect to fellow-feeling and coöperation with other denominations of Christians, the Missionary has done what in him lay to walk peaceably, in Christian faith and fellowship with those around him. This spirit of good-will has already begun to bear its proper fruit. Some brethren who felt at first obliged to declare and publish to the world, that the "presence" of a Unitarian among them was "an unwarrantable intrusion," and who had "to wish him no manner of success in India," have begun to change their first impressions; and more than one has already asked for printed discourses of the Missionary.

On the other hand, it may be proper, for the establishing the hearts of our own Calcutta Society, to quote a few words from a letter of the Secretary of the American Unitarian Association, who says, under date of March 27, 1856: "I can speak with great confidence of the very favorable impression which the India Mission has made upon the public mind. We mean to sustain it, and confidently look for enlarged usefulness. Your great activity in writing, lecturing, preaching, visiting, as also the unfailing good Christian temper all your articles breathe, must tell finally in your favor in Calcutta." It is a cause of gratitude to God, that this prophecy from our American friends and supporters has already begun to be fulfilled.

IX. To Write Home of His Work in India

Was a final charge, as also concerning what others were doing for its religious and moral welfare. A brief enumeration of his regular labors in this respect must close the present Report.

1. Not a mail has left India for America since the Missionary entered the mouth of the Hooghly, that has not borne a letter from him to the Secretary of the American Unitarian Association.

Letters from native gentlemen, whether as individuals or societies, asking that the Mission be sustained and enlarged, have been enclosed with these, or sent independently of them; and the successes, trials, and hopes of the enterprise have thus been "established" in the mouth of many witnesses.

2. Besides letters, *books* have also been sent by ship to friends at home, which contained the best reports of the various Protestant Missions in Northern India. There are seldom less than forty American ships anchored at Calcutta, "the fourth commercial city in the world;" and the coming and departing of large vessels, chiefly English and American, to the average number of one hundred a month, give us facilities of communication with Great Britain and the United States that contribute not a little to our prospects of extended usefulness.

3. The five daily newspapers of Calcutta have been regularly received by the Missionary in return for his occasional contributions to them. The writing of such articles, not to mention five hundred notes and letters, or an average of five daily, consumes much valuable time; but the newspaper articles have attracted favorable attention towards the Mission. There lies thus on his hands, without cost of money, that for which subscribers are paying a hundred and twenty dollars a year. So it seemed best to put these newspapers into the hands of friends and of the ministers of the Unitarian faith in America, in England, and elsewhere, even at an annual cost for postage of forty or fifty dollars; especially as prepayment of postage to America, on all mailable matter *except* newspapers, is forbidden. By the newspapers of this chief city in India, friends on the other side of the globe may thus, with little or no cost to themselves, be made acquainted with the state of feeling here, and the progress of internal improvements, of social reforms, and of missionary conflict and success, throughout the entire country; and, in fact, through all the continent of Asia. Thus, at some expense of time and labor, the Missionary has been able to despatch, postpaid, to two hundred different persons, a semi-monthly average of seventy Indian newspapers, making a total of eight hundred and forty for the six months. He can conceive of no readier way in which friends at a distance may be enabled to form an enlightened and impartial estimate of the work that believers in a Universal

Father ought to be doing in Asia; and to know, by their own examination of testimony, what are the wisest methods of accomplishing it. This plan was commenced at the opening of the Mission, and, if agreeable to our friends, may be indefinitely continued. It may be added, that one of these papers openly defends our Mission, as "a new and unique attempt to place Christianity before the native mind," rebutting attacks on us with that plea. The country papers also favorably mention from time to time the work of our Mission, and its publications.

4. An hour or two daily is given by the Missionary to the study of Bengali, a hard language, but necessary to a Bengal Missionary. This and the Hindostanee are also gained by daily conversation in either tongue.

5. We acknowledge the fact, with deep gratitude to the Defender of all such as work with Him and for Him, that friends are often coming and returning from and to Great Britain and the United States; and that these are our living epistles. Mr. Peter Durnan, Librarian of the Rev. H. W. Crosskey's church, in Glasgow, Scotland, came to us in November, 1855, with the hope of giving all the time he could spare from his business to the benefit of his fellowmen, and especially to our Mission. Once a Roman Catholic, and now a Unitarian, on deep conviction, he came in the fullness of the blessing of a Gospel spirit, willing to spend and be spent for Christ. After struggling for a few months with the adverse influences of the climate, he was unable to walk or stand; and not without tears, and a struggle of mind over which faith finally triumphed, did he suffer himself to be carried on shipboard and back to Scotland. Often in our Mission Room, when ill and suffering, he goes home to testify of the worth of what he has seen and known among us.

6. So, not to mention others, there came to us from New England in January last, and left us on the 19th of February, in search of health, a dear brother, the Rev. Jared Heard, of Wayland, Massachusetts. Sorry were we that we could not persuade him to stay. Though not able to preach, he conversed freely with such as remained after morning service, and few of us will forget his heartfelt words, especially those which he addressed us on the power of prayer. He spent one day examining the school at Bâli, and is well able to tell our New England friends what

weight to give to the letters of our co-worker, the proprietor of that school. Brother Heard has also conversed with the young man, Takoor Das Roy, who first formally applied for permission to leave all and come to Christ's work, through the instructions of our Theological School at Meadville, Pennsylvania.

X. A Few General Considerations

Claim attention at the close of this Report.

1. The Mission has become more distinctly than at first a mission to the heathen. Our American supporters residing here, without ceasing to help and befriend us in other ways, do not attend, as at first they did, upon our Mission services. Though there has been a slight increase in the number of Europeans and Americans who are openly with us, and nearly fifty persons have signed their names (after service on Sundays) to a pledge of sympathy, the Mission is becoming less and less a movement for white men, and more and more a direct conflict of Christianity with Hindooism. Though we have an assistance from foreigners, in money and their occasional presence (which is all-important to our cause), our appeal is now made definitely and distinctly to Asiatic and heathen ears and hearts.

2. We have seen enough, in even this first year's acquaintance with India and her needs and longings, to indorse fully the opinion of the present Secretary of the Madras Unitarian Association, Lieutenant W. R. Johnson. Dating his letter "Bangalore, January 15, 1856," Mr. Johnson remarks (after saying that his Association "has little existence besides its name," and that "the thing required in Madras is some educated man as a Missionary"): "There is certainly a wider field in India than elsewhere for the propagation of the doctrines we hold; and, from frequent conversations I have had with natives of all castes on the subject of religion, I am quite certain that no tenets would be so well received as ours, especially among the Mahometans."

3. If the printing of tracts in English and Bengali is to go forward, there will be a positive need of funds from abroad to meet this branch of our expenses. Every tract and book we have issued, thus far, has been paid for by an extra call upon the limited number of our regular subscribers. An unwillingness to keep repeating this call has brought our publication of tracts, for

the present, almost to a stand. Besides selections from our best writers in English, there are also tracts that native gentlemen have turned into Bengali. Of some of these, ten rupees (five dollars) would print two hundred copies.

4. Though an open profession of the Cross of Christ has, as yet, been made by few high-caste men or really leading Hindoos, *the principles of that Cross are not unfelt;* else how shall we account for the acquiescence of all classes in the abolition, by Christian law, of one after another of the time-honored barbarities of Hindooism? or explain the eager reading of books on the Christian religion by heathen young men? not to speak again of the daily coming of Hindoos to a professedly Christian Missionary, and asking him to lecture and preach to them. There is no reason to despair, but every reason to hope; and this even without the *command*, "Go, preach the Gospel to every creature;" "Lo, I am with you alway." The words of one of the ablest Oriental journals, *The Friend of India*, lately uttered, go to establish this conviction. In glancing rapidly over the last one hundred years, the precise limit of British rule in Asia, its editor, referring to the memorable massacre of the English at the Black Hole of Calcutta, says: "From that day forward, so unbroken has been the course of British conquest, so increasing the growth of British power in India, that those events have passed, not only from recollection, but almost from belief. There is nothing in all history to compare with the achievement. Let it encourage us to the tremendous task that yet remains to be accomplished. The century of conquest may be considered complete. The century of civilization has hardly begun. While we recognize the vast work that is accomplished, we must admit that we have founded nothing. We have established no one institution which would endure if the external pressure were withdrawn. We have conquered the bodies of this great population, but their minds are still too much exempt from our authority. The rhymed sentences of Saadi" (Persian Proverbs) "still have greater influence in India than all the philosophy of the West. We have passed laws wiser than those of Menu, but we have implanted no theory of sound legislation; we have founded colleges by the dozen, but the people, these one hundred and fifty millions of whom we talk so much, are, with few exceptions, as barbarous as their fore-

fathers. We have created a judiciary, free at least from corruption, but the native idea of justice remains unchanged. We have restrained some of the enormities of Hindooism, but no new faith has been given the people to replace the old. We have fostered a gigantic trade, but there is not one sound principle of commerce yet rooted in the native mind. The task remaining to be accomplished seems almost hopeless. It is so, to cowards. But if we bring to it the energy, and the courage, and the contempt for the impossible, which we have brought to our military task, the historian of the next century may chronicle a result as magnificent as that, and infinitely more enduring." If these be the true words of a politician, what ought to be said by disciples of Jesus Christ?

C. H. A. Dall.

Mr. Dall died on the 18th of July, 1886. In the Boston *Evening Transcript* of May 19, 1888, I find the following: —

"A correspondent of the *Inquirer* furnishes us with some very interesting items in regard to Unitarian work in India. He pays a tribute to Rev. C. H. Dall, who for so many years was the devoted friend of the American Unitarian Association of this country. The writer regrets that his five schools will be closed in August, and that 'all visible trace will vanish of the many years' labor, devoted to India's welfare, by that excellent man.' We must also express our profound regret, although we know that the magnetic spirit of this religious leader is permeating today all the Brahmo Somajes of this country, and has left its influence in a thousand ways upon the daily press of Calcutta. Those four little letters — Dall; so independent, so autocratic — with which he signed his communications to the *Indian Mirror*, always carried weight with the English as well as native people. The correspondent adds that the head master and head mistress of the High School agreed in their ardent and affectionate eulogy of his admirable qualities, and at his death men of all creeds and nationalities testified to his worth. The writer wonders how it is that he did not gather any settled congregation. Did the fault lie in his religious views? He says, 'Decidedly not.' He thinks the reason was that Mr. Dall 'was not a preacher.' We concede that he was not a *great* preacher, but if he had been so, we question whether it would have made a great difference as to his success. He might have had a hearing among educated English people of Calcutta, but if he had confined his work to preaching an eloquent sermon once a week, he would have done a much narrower work than he accomplished, not merely by his schools, but by the cordial way in which he came into sympathetic contact with educated Hindoos, Brahmins, or Buddhists, and brought them to a sincere study and appreciation of Christianity. Every man has his own work. It will be a long time before we shall see such another impassioned, ardent friend of the Hindoo race as this noble missionary.

"We feel, with the writer, that there is an opening in Calcutta for any earnest man of good preaching power; that there are Europeans who are in general sympathy with religious thought, while hundreds of well educated natives, having passed through their training under Mr. Dall's influence, have feelings of respect and attachment towards the Unitarian name and position. We are reminded again of Mr. Dall's fine character-drawing of these Hindoos, so delicate, so affectionate, so subtile often in their outreachings to the infinite mind, and yet so wanting in any will power to inaugurate any of the practical movements of civilization. How much their climate has to do with this we cannot tell, but religious people are fast learning that if these Hindoos accept Christianity, they must do it in their own fashion, and train their own leaders to suit the Eastern mind.

"Mr. Roberts says that he should die happy if an English missionary would follow Mr. Dall, and that in an adjoining village there were already sixty natives who wished to be baptized and have a preacher. We call these facts to the attention of Unitarian Christians. These movements in Madras and its vicinity are small, but not to be despised, because they have native leaders and in them the elements of self-support, and small gifts from individuals would give them great encouragement. The preaching mission in Calcutta will require a fund which we wish some generous person might see it in his way to furnish."

The visits of the Prince of Wales to the schools of Mr. Dall's Mission, in 1875 and 6, opened the eyes of the American public to the work. From the *Indian Mirror* of August 22, 1876, I copy the following: —

"Mr. Dall's Schools in Calcutta, and the Prince of Wales's Charity.

"To the recipients of *charity* in Calcutta, and to none beside these, was the gift of the Prince of Wales made and applied. By far the larger part of it, or say Rs. 8,700 out of his munificent Rs. 10,000, was given to well-known *public* charities, particularly to the hospitals, wherein the poor are entertained and healed, or supplied from dispensaries with gratuitous medicine. The remainder (about Rs. 1,700) was given to *special* charities regarded as, to a certain extent, public benefactions. It is well known that

our friend, Mr. Dall, has five schools in Calcutta, in three different parts of the city; and it is at his request, and to prevent any possible misunderstanding in future, that we now put on record what he received and how he applied it. He is conscientiously careful that no rupee of it should go to any sectarian purpose, nor to any service not fairly regarded as a simply human and general charity. This element was justly recognized by the almoner of the gift and its distributors in three of Mr. Dall's schools, to each of which came a donation of Rs. 250. The chief almoner, who is known to be a tireless visitor of all our city institutions, sent three receipts to Mr. Dall without his having made any previous application for the money. One of these was for Rs. 250, given in aid of his 'Rovers' School' in Mussulman-parah, near Mirzapore Street, in Old Bytakhana Bazar Road. This school teaches knitting and bookbinding to, usually, thirty or forty out of upwards of a hundred boys, who get also a plain education in Bengali, and no English. Since it was opened, more than ten years ago, it has had in training, by a staff of five or six teachers, pupils numbering seven hundred and fourteen. The rule is that no one can enter this school who has more than two rupees a month to live on; and it is believed that one full meal a day is all that these poor boys obtain. And yet so successful are they in their studies that five of them went up, some time ago, to an examination for entrance to the Bengali Medical Class. Half a dozen are annually promoted as beneficiary pupils to Mr. Dall's upper male school, or School of Useful Arts. Limited orders for a common sort of bookbinding are also met, from time to time, by workers in that industry, the work being done under the eye of their teacher, Sultan. The simplest principles of morals and the love of God are, of course, inculcated daily in this 'Rovers' School;' but none can doubt that the Prince of Wales would approve of the giving of 250 out of his 10,000 rupees to such an object.

"A kindred school to this, for not exactly street-roving, but for fatherless and morally exposed, poor children of the other sex, is Mr. Dall's so-called 'Hayward School,' for native girls. Here the attendance has reached fifty-two, and the total number in charge during the two or three years since this school was opened — at No. 92 Lower Circular Road — is one hundred and seventy-three. Sewing and singing of hymns by rote are among the things

taught here. No English is attempted. Benevolent weekly visitation is secured, and English oversight; but as this is not a boarding but a day-school, far less is accomplished for these poor girls than is desired. They are taught to think and feel aright, and what is done is a pure charity. It has no aid except from public contributions to cover its current cost of a thousand rupees a year, including house-rent, and to this 'special' charity the Prince of Wales has given Rs. 250.

"The third and last of Mr. Dall's institutions aided by the Prince is the charity branch or department of his only pay-school, the 'School of Useful Arts.' All the regulars in this school pay a monthly fee, the Bengali class eight annas a month, and the rest, who look to business or to entering the University, pay from one to two rupees monthly. As we said, there is a charity branch to this school, including the annually promoted Rovers. And to this charity the Prince of Wales gives Rs. 250. In sixteen years this school has admitted two thousand five hundred and forty-nine pupils, of whom a certain number are in business, or in regular employment in the city; but in this case the charity goes not to such as can pay, but to those who are at once needy and deserving."

When Mr. Dall went to India, in 1855, there was not such a thing as a broom in Calcutta. Floors consisted of mosaics and tiles in the houses of the rich, and of hard trodden earth, fixed with ammoniacal liquids, in the homes of the poor. Twigs tied to a long handle took the place of broom-straw, and mops were used in the finer apartments. The first thing manufactured in the "Useful Arts School" was the broom. Half a dozen were sent out as patterns, with broom-corn and handles in quantity, and every home in Calcutta had reason to rejoice in the result. Pails came next in order and then chain pumps. For these last there was a steady demand, for the natives, many of them, drank surface water. Mr. William Dall, of Boston, united with me in sending out many hundred. The influence of the "Useful Arts School" was widespread, and there is no doubt that all other missions followed its suggestions, to the great benefit of their labors. Some years after Mr. Dall's death, I went to make a visit in a town about twenty miles from Boston. I was not well,

and did not care to go to church, but my Unitarian friends pressed me to do so. A missionary from Calcutta was going to speak. "But there is no Unitarian missionary in Calcutta!" I exclaimed. "No," was the answer, "he is a Congregationalist, but our minister has welcomed him." I went, and before this Unitarian church an Orthodox minister pleaded for aid, and nobody in the audience knew that the practical methods he described had been introduced by one of their own body! I was glad that anybody should "enter into his labors," but I should have had more faith in the man had he generously acknowledged his indebtedness to Mr. Dall.

It will be seen by the statements of the *Transcript* correspondent, that the Schools must have deserved the benefactions of the Prince of Wales, now Edward VII. Mr. Dall was an American, and that his schools should have received twice as much as those connected with the Scotch and English Missions struck the missionaries with amazement. Nothing of this sort could astonish me, for in the first year of my married life I had seen boys of twelve and thirteen, who had never learned their letters, able in the course of three months to read and write fairly. The scholars still living, who were Mr. Dall's pupils in Hollis Street, others who were connected with the Tuckerman Mission in Baltimore, can testify to a personal power that seemed little short of miraculous. The best assistant that Mr. Dall ever had was Miss Mary Chamberlain, afterward Mrs. Charles Stewart, of Calcutta. Miss Mary Carpenter, who had been so remarkably successful in training girls in Bristol, and who wrote some of the ablest existing works on Reform Schools, became, in the latter part of her life, intensely interested in Hindoo girls. Her interest was first awakened by Ramohun Roy, who was a guest at her father's at an early period, and it was confirmed by the visit of Jogut Chunder Gangoolly, Mr. Dall's first convert in India, who came to this country in 1860, and made with the Rev. Solon Bush and his wife a somewhat extended tour. As he was the first high caste Hindoo who had come to the country, he excited a great deal of attention, and the notoriety which followed his steps put an end to the expectations with which Mr. Dall sent him out. Mr. Dall expected him to go to Meadville, and in that quiet town pursue studies for three years, which would fit him to

become the religious teacher of his own people. He was well trained in the English language, because that was required of every aspirant for public employment in India, and he possessed a facile tongue and that specious show of intellect sure to interest. In passing through England he naturally became the guest of every family that had received Ramohun Roy. Jogut returned to India, and knowing that he had disappointed his friend, avoided him, and went into Government employ as a post-office clerk.

Miss Carpenter made four visits to India in all, neither of them long enough to give her an intimate knowledge of the people, and these four covering a space of four years only. She could not understand the Hindu, and at each visit brought out English teachers, whom she placed over girls' schools, and left when she departed. It is only fair to say that she had not the smallest idea of the difficulties these teachers must encounter. She left my dear Mary Chamberlain in Ahmedabad, where the language was Guzerati, of which Miss Chamberlain did not understand a word, nor did one of her pupils understand English! It is probable that an interpreter was provided at first, but when Miss Chamberlain was left without money, and saw no prospect of a proper support, she could no longer pay for one. She wrote to Mr. Dall in great distress, and Mr. Dall sent her a check and begged her to come at once to him. Mary Chamberlain was a very highly educated woman, and a most unique personality. Mr. Dall immediately gave her the oldest class of boys, who were preparing for the University. With their Hindoo ideas, it was disgraceful to be taught by a woman. At the first murmur, Mary took the matter into her own hands. "Stay with me one week," she said, "and then if you don't like it you shall teach me." A sheepish laugh followed, and at the end of the week not a boy was willing to leave her.

The "Punka-wallah" is a boy who for half a cent a night sits moving the punka that others may sleep in peace. He is necessarily of the lowest caste, and when he was allowed to come into the school the boys resented it, and would not sit beside him. Seeing this Miss Chamberlain got a stool, placed him beside herself, and insisted on reading from the same book. Great was their amazement when they saw this coveted honor bestowed

upon a castaway. In 1872 Miss Chamberlain came to this country, hoping to inspire a deeper interest in the Mission, and by personal testimony clear up matters which were little understood. One of these was Mr. Dall's connection with the Bramo Somaj. Americans smiled when they found one of James Martineau's children asking Mr. Dall why he was not a red man, and the English could return the compliment when they saw in American newspapers that the Unitarian Missionary had become a Bramin — a Bramin being like a poet, born but never made! Miss Chamberlain fascinated every one who saw her. She stayed with me four months, and won golden opinions from the leading Unitarians wherever she met them. If I had her brilliant powers I could do better justice to my husband's work.

In the letter I have quoted from the *Transcript*, it is implied that Mr. Dall was not a great preacher. If we are to judge by results, I should say this was a mistake. He preached with his lips and by his character, and wherever he went he left an abiding impression. He is still reverently remembered in St. Louis. In Baltimore he drew to the humble hall of the "Tuckerman Mission" the younger part of Dr. Burnap's hearers. In Toronto he left a very strong impression to which the late ministers of that church can testify. He was a born preacher, and when a child of six, would mount a kitchen chair on Sunday and preach to the negroes.

Since I came to Buffalo, where I am arranging this Appendix, and where, half a century ago, Mr. Dall frequently exchanged with Dr. Hosmer, a lady has told me that when she was a little child in 1850, or thereabouts, she heard Mr. Dall preach in the Buffalo pulpit. His subject was the Lord's Prayer. Young as she was, she listened to every word, and she has never forgotten what he said. This would not have happened had he been an indifferent preacher.

Mr. Wm. Dall, who was his father's brother, had adopted him. He was one of the most enthusiastic supporters of Theodore Parker. Long before Mr. Dall married, my father had become one of five men who invited Theodore Parker into his Boston pulpit and guaranteed his salary. It was not strange that these facts confined Mr. Dall's preaching chiefly to country pulpits. But I do not believe he ever thought of it. If I did, I never spoke of it.

It is not probable that Mr. Dall ever made a greater sacrifice than when he closed the Sunday services in Calcutta. Those services were attended chiefly by the fashionable English and American residents, and did not do anything to serve his main purpose. In preaching his short sermons to his Hindoo pupils seven days in the week, he had a right to feel that he exchanged his "single rose" for "a rose tree that beareth seven times seven." The most brilliant sermons that Mr. Dall ever preached followed the brain fever, which by weakening his constitution led to what was to be the great work of his life, the India Mission. The Toronto people owe their Unitarian Church to his efforts, and have the best right to appreciate his power in the pulpit. The fever followed his return from Boston, where his collections were made, and when he recovered sufficiently to preach, the old church had been sold, the new one was under way, and his people gathered in a hall. Here many persons listened to him who would not have listened in a Unitarian church.

Mr. Dall created the first girls' school in Calcutta, and secured the success which others had not been able to attain by sending his own carriage to collect the pupils, and at the close of school sending them home in the same way. Even Hindoo prejudice could not object to this.

Every autumn we sent out from Boston a box of Christmas gifts. Illustrated books, dolls, toys of all kinds, and fine patterns for needlework filled this box. Canned fruits were sent, and were a useful means of breaking down all caste prejudices. Many of the girls in this school were not only of the highest caste, but born of very wealthy parents, and came to the school covered with jewels. Everything that was sent must be fresh and clean, and if possible, dainty. It was almost impossible to make my friends understand this. They thought for a long time that the cast-off toys and books of their own nurseries ought to be good enough for the heathen. They were slow to learn the spotless cleanliness of a high-born Hindu.

It would be impossible to estimate the number of publications which Mr. Dall issued. He prepared and printed all his own hymn-books and service-books.

During his thirty-one years of service, he inherited from his father or received from relatives, legacies amounting to $75,000.

At his death not eleven thousand remained. The rest had been used for the purposes of the Mission — for his publications and school furnishings. This money was never invested. It was simply put in the bank and used as he wanted it. As the interest of the money, if he had given time and thought to it, would have served his purpose as well, his friends were not slow to criticize this habit. "I have not time to save money," he said, with Agassiz. Once in his life, and in the interest of the Association, he showed some worldly wisdom. His friend, Mr. Hayward, was making the will, which left a certain sum of money to the Association for the support of the Calcutta Mission. He wrote for the support of the India Mission when Mr. Dall stopped him. "Write Foreign instead of India," he expostulated; "the time may come when India will not need a mission." Mr. Hayward yielded, and for that reason when money was wanted for Japan it was ready, and practically a gift from the Missionary to Calcutta. He reported for the Calcutta *Council*. He wrote an account of the Suez Canal, which still serves as a guide-book. He wrote almost daily for the Calcutta *Englishman* at ten dollars a column, and the four letters with which he signed his communications always commanded attention. He did not spare his own labors nor the money which came to him. If he saw that something ought to be done, he never waited for the means. He was the intimate friend of Keshub Chunder Sen, and the only white man present at his death. In the dissensions which followed it, his care and counsels were of great use to Mozoomdar.

At his own expense he turned out of the way to visit Hungary, to preach in its Unitarian churches, and to open the way to the sympathy of the American church, which has lately been so fruitful of interest.

While he was lavish in expenditure for such things, he was most economical in his habits. He was a vegetarian, like his pupils, and drank nothing but water and tea. "If they only knew it," said Miss Chamberlain, when she was in Boston in 1872, "If the Association only knew it, it would be well to keep Mr. Dall in Calcutta if he never preached a sermon or taught a pupil. His life is a sermon; he has not a bad habit. Other men who preach, smoke and drink. He does neither."

One of Mr. Dall's most valuable agencies was the formation

of the "Bands of Hope." These were the children of his schools united in temperance work. For them he wrote and printed stories and hymns.

I add to these pages a few of the hymns furnished for these Bands and his other pupils, and also a sample of his teaching in the Introduction to a lesson on the "Lilies." I preface the hymns with a note written by Mr. Sunderland to the *Register*, not long ago, because Mr. Dall attached his own name to the verses he himself wrote, and those which are unsigned are translated from the native tongues, very likely from Khasi.

I have written these few pages at a great disadvantage, for the proper materials, carefully secured by myself, are now entirely out of my reach, but I would not on that account relinquish the hope that I might revive the memory of a noble work done.

Mr. Dall's work will seem to my readers to involve a constant self-sacrifice, but it ought not to be so considered. His whole heart and soul were in it, and he was doing what he wished to do. He had beside, the great satisfaction of feeling, even while he did not know that he felt it, that he was a man of mark in Calcutta; a longer resident than any citizen, and known to every one, of whatever nation, as a person ready to help in every civilizing as well as Christian work.

Few persons of eminence came to India who did not visit his schools and give him their friendship. As he went back and forth every five years, he made valuable friends who stimulated his mental powers, and increased his satisfaction in his work. He had made a friend of James Martineau and Harriet when he arrived in England from Mobile. The friendship of such people as the Unitarian preachers of that day, of Elisabeth Fry and the Gurneys and the body of Friends connected with them, of Amelia Opie, Joanna Bailey and Mrs. Steer, of Maria Edgeworth and the Pagets, he would have called a compensation for many trials had he ever for one moment turned his thoughts that way.

CAROLINE HEALEY DALL.

July 10, 1902.

APPENDIX.

(*From the Christian Register.*)

I.

REV. CHARLES H. A. DALL.

BORN AT BALTIMORE, MD., FEBRUARY 12, 1816.
DIED AT CALCUTTA, E. I., JULY 18, 1886.

"The pilgrim they laid in a chamber
Whose window opened toward the sun-rising.
The name of the chamber was Peace.
There he lay till break of day, and then
He arose and sang." — *Bunyan.*

In offering to our readers some account of the last hours of the devoted missionary to India, we are forced to remember that the thirty-one years of his service cover more than the lifetime of a generation. Few of our readers ever knew the circumstances which led to his departure, and the survivors of these have probably forgotten the details. To speak of them now is the more necessary as, in the recent Life of Rev. Charles T. Brooks, no allusion has been made to the inception of the India Mission, which was entirely due to his efforts.

When, in 1854, Mr. Brooks returned from his tour round the world, Mr. Dall had been idle for nearly a year, seeking in vain for health. Fatigues and disappointments connected with his church in Toronto, where he and Mrs. Dall had been most happily situated for several years, brought on a brain fever; and he hung for thirteen weeks between life and death. As he grew better slowly, he remained in a condition which would now be called one of nervous prostration. After occasionally preaching in pulpits in or near Boston during several months, it was clear that his condition would not admit of permanent settlement.

As soon as Mr. Brooks arrived in Boston, he made his appeal to the American Unitarian Association in behalf of the Unitarians of Bengal, especially those who, after the close of Rev. William Adam's mission, had clustered about the native preacher, William Roberts.

Mr. Brooks was enthusiastic. After the Association had yielded to his wish, it was no easy matter to find a missionary. The ideas which in evangelical churches encourage foreign missions find little sympathy among Unitarians. If Mr. Dall's mission had depended on the support of the Church, it must have failed long ago. Foiled in every other direction, Mr. Brooks came to Mr. Dall again and again. He would not listen when Mrs. Dall persistently pleaded that her husband was unfit for steady work. The voyage, he was sure, would wholly restore his health; and, finally, the Association, following Mr. Brooks's lead, offered the mission to Mr. Dall.

So it happened one day that Mr. Dall came home and told his wife that one of the rare merchant vessels sailing to India would start in three days, that he was ready to go, but he left the decision to her. Sorely perplexed was the anxious wife. She did not believe that her husband ought to go, yet she knew not what to do to convince him or the Association; but she took counsel with his two physicians, Dr. Brown, of West Newton, and Dr. John Mason Warren, of Boston. Both replied to her in the same way: "The responsibility was not hers. There was a bare chance that the voyage might wholly restore him — he was to be absent only two years — better let him try it." So, in three days, Mrs. Dall stood sadly at the end of Central Wharf, and watched the vanishing sails of the Calcutta ship. It was the 13th of February, 1855. The voyage was disastrous in every respect. It was very long; and, from the hour that the vessel quitted Boston Harbor till he was carried ashore at Calcutta in a litter, Mr. Dall never lifted his head from the pillow. Of course, months passed before he was able properly to organize his work. There were obstacles which he had not anticipated in the vigorous opposition of the evangelical missionaries, and many outlying stations had to be reached from Calcutta. At the end of the two years he had promised to remain, Mr. Dall thought it impossible to leave his work. If he was to come home, he must leave it in good shape for his successor. It was not until he had been in India six and a half years that he felt free to turn his steps to America. He reached Liverpool in time to take passage in the *Great Eastern*, on the ill-fated voyage which began on Tuesday, September 10, 1861; and that voyage was the turning point of his career. If

he had reached America then, he would never have returned; and India would have lost her missionary. Both his wife and his uncle, Mr. William Dall, of Boston — whose son he was by adoption — felt sure that his health had not improved as had been hoped, and strenuous efforts would have been made to keep him at home. Three hundred and eighty miles west of Cape Clear, a sudden storm struck the *Great Eastern*, and snapped her rudder. Rigging and paddle-wheels had to be cut away. Boats were crushed; and but for an ingenious temporary steering apparatus, invented by a young civil engineer from Boston, Mr. Hamilton Towle, the passengers would probably have lost their lives. As it was, after wallowing in the trough of the sea for three days and nights — often at an angle of forty-five degrees, and moving as the storm abated at nine knots an hour — the unhappy vessel reached Queenstown on the afternoon of the 17th.

The confusion and terror of that time have been often described. While it lasted, Mr. Dall was seen several times, himself suffering, but trying to soothe the distracted passengers in the steerage. After that, he was lost sight of for some weeks. His wife went twice to the wharf at East Boston, with a carriage, expecting to find him, but in vain. At last, a letter was received from a Unitarian clergyman in Liverpool, stating that Mr. Dall had been ill at his house for weeks, and was utterly incapable of communicating with his friends. Mrs. Dall wrote at once, enclosing all necessary help; but before her letter reached Liverpool, Mr. Dall had rallied sufficiently to reclaim his passage money, and start overland for India. He wrote to his wife that he had been forbidden by his physicians to attempt the home voyage in his exhausted condition, and there is very little doubt that exposure and suffering had brought him to the state in which he had left Toronto seven years before. It was not till September, 1862, that he again attempted to return; and then he was deaf to all entreaties to give up his work.

It was impossible for his wife and family to go to India with him. At no time did he ever receive more than fourteen hundred dollars a year — a sum utterly inadequate to the support of a family in Calcutta — nor could his mission have been sustained except by the aid of wealthy relatives and friends. When he left America in the spring of 1863, it was clear that he would never

be able to undertake steady work in his native country. The moist, warm climate of Bengal relaxed the tension of his nerves, and to a certain extent set him free from the tyranny of disease. There was another circumstance also which made life easier in Bengal than in America. He was his own master; no man dictated his methods; no association criticized his work. If he got tired of Calcutta, a dozen outlying stations beckoned with welcoming hands, and offered the change essential to his Oriental temperament. Mr. Dall returned to America in 1867, in 1872, and again in 1875, for business reasons.

His health was never firm. After his first return, it was understood that he was to be at liberty to come back every fifth year; but with one exception — that of his last visit — he never claimed the full extent of his vacation. After the first few weeks of his stay, his nerves and lungs suffered from the irritating effects of climate, and threatened permanent results.

In May, 1881, Mr. Dall reached Boston for the last time. The great loss of strength since his previous visit was apparent to every one, and those who loved him knew that they saw him for the last time. He himself, however, was still cheerful and hopeful. The Association offered him a companion on his homeward journey. He would not accept the offer; but from the time of this journey, his heart seemed to turn to his family and friends and native land, with a renewal of early affection. He wrote oftener, although he was still less able to write.

During the last five years he had two severe attacks of stone, from the latter of which he recovered with difficulty; but through the winter of 1885 and late into the spring of 1886, he wrote of himself as perfectly well. On February 12, as he entered his seventieth year, his assistant, Mrs. Helen Tomkins, prepared for him the birthday fête which will long be remembered in Calcutta. She was moved, perhaps, by some prevision of his approaching end. It gave him great delight, and his family will always feel personally grateful for the tender thought which provided it.

In May, Mr. Dall left Calcutta for Kurseong, a hill station, where, as he wrote to his wife, he received the visits of two physicians daily, but in spite of "stinging pain," no medication whatever. June the 10th he wrote of himself as "perfectly well," from Darjiling. "As usual," he says, "my elastic constitution

rises without help from medicine. The pure water and the pure mountain air were all I needed to be perfectly free from pain."

Of course, this letter was not received until the 10th of July; and on the 19th, the cable brought the astounding news that he had died at Calcutta, July 18.

Thirty-five weary days of waiting began, but they were broken by three letters from his vanished hand. On June 15 he wrote of himself as well, in a very long letter to his wife. On the 18th, a brief message concerning her expected journey came to his daughter. On the 10th of July he wrote again, saying he was weary, having just come down from Darjiling — a strange thing for him to do at that season of the year — but making no complaint.

On Sunday, August 22, full letters were received from Mrs. Tomkins, containing the details of the last week of his life.

He had come down from the mountains in search of the medical aid which had never failed him before. In three or four days he was induced to call in Dr. McLeod, a well-known and distinguished surgeon.

At first it was proposed to perform the necessary operation for stone at his own house in Dhurrumtollah Street; but hospital appliances seemed necessary. On the morning of Sunday, July 18, he went cheerfully to the Medical College Hospital, where Dr. McLeod performed the operation in the presence of six of the leading surgeons of Calcutta. Dr. McLeod must have understood very well that it was almost impossible for his patient to survive the operation; but Mr. Dall's cheerful courage probably misled the physician as to the amount of his vitality, and no word of warning was spoken.

The operation lasted an hour and a half. Twice it was necessary to pause and suspend the use of chloroform, but at last it was successfully ended. At three o'clock in the afternoon fever appeared. The pain was incessant, and no remedies had any effect upon it. Mr. Dall became delirious, was wholly unconscious for an hour, and ceased to breathe a little after ten at night.

At five o'clock on the next evening, July 19, his remains were interred in the Circular Road Cemetery, in the presence of a large body of friends, Rev. J. M. Thoburn reading the service.

A "vast concourse" of natives — more than a thousand, it is said — bowed low over his remains. The "Rovers" cast garlands of jessamine into the grave, and the members of the Brahmo Somaj asked permission to hold a service of prayer above it. Everything that science and devotion could do to soothe the dying hour was done. Let us be grateful that it was only an hour. Those who loved him here, those who would gladly have watched beside him — however long he might have suffered — are grateful that his agony was so brief, that he never had time to miss the care they were not permitted to render.

It is not ours to record the triumphs of his work. That must be left to other hands.

REV. C. H. A. DALL.

Since our last issue, full particulars have been received of the sickness and death of this faithful laborer. He died suddenly, in consequence of a surgical operation, on the evening of July 18; but the disease which made it necessary was one which had followed him from early youth, and over which the climate of Calcutta and the pressure of work there, which prevented him from dwelling on his physical condition, had exercised a beneficent influence. A year ago he was very ill; and only a month before his death, when the final issue began to threaten him, he wrote cheerfully of his elastic constitution, which always rallied "without medicine." The truth was that his physicians considered him far too delicate for treatment. The day before he died he went alone to the famous Eden Gardens to enjoy the birds and flowers; and those who loved him are comforted by the thought that, dying away from home, he suffered only twelve hours, during a part of which he knew no pain.

A long letter from Sree Narain, who had been his friend and pupil for thirty-one years, brings the fullest details. The most tender affection breathes in every line of it.

When Narain saw him "lying on the sofa," on the 11th of July, it frightened him. In all the thirty-one years he had never seen him idle before. In this almost dying hour, he spoke with

pleasure of the resolutions passed last May by the Association, and expressed his delight that his work was to continue. On the 17th it was evident that he had lost strength. All through the suffering hours which succeeded the operation, Narain was with him; and Singha and a faithful band of natives waited about the Mission House for hourly news from the hospital.

"The simple majesty of a faithful life stamped his dead face," wrote Narain.

The whole household watched with the body. The next day the Mission House was filled with friends and pupils, who brought tearfully flowers and fragrant garlands. In concluding his letter, Sree Narain writes: —

"His death is an irreparable loss to me. I owe everything in my life to him — to his sympathy, his wise counsel, and noble example."

In conformity to the broad Christianity which distinguished Dr. Dall, a Sister of Mercy prayed beside his dying-bed; and Rev. Mr. Thoburn, a Methodist minister of noble liberality, read the funeral service, to be immediately succeeded by a Brahmo ceremonial performed by Babu Umesh Chandra Datta, one of the ministers of the Brahmo Somaj. If Mr. Dall had ever thought of his own funeral, this is what he would have desired; and will it not touch the hearts of those who years ago wrote bitterly to his wife and family, complaining that he had gone to India only to become a "Brahmin?" In regard to this, the Calcutta *Liberal* says: —

"From our infancy we have regarded Mr. Dall with profound respect and admiration. He was the friend of all classes. A warm admirer of Rammohun Roy, he exhorted our people to imitate his glorious life. His Unitarian faith did not prevent him from becoming one of the Brahmo Somaj. It required great moral courage to proclaim his belief in the simple creed of Indian theism. We remember the day when, after a challenge to our minister and in spite of the remonstrances of the late Mr. Chamberlain, he took pen, ink, and paper and declared himself a Brahmo. In our Nagar Sankirtans he went first, banner in hand; and he was asked to preside at several of our meetings. We did not agree with him in religious opinion, but we shall have no other friend as zealous and good."

The *Central Indian News* says: —

"Mr. Dall has laid the community under an endless debt of gratitude. There are few men in Calcutta who did not know Mr. Dall, and to every one his death is a personal calamity. Though a missionary, he was not a sectarian."

The *Indian Messenger*, after mentioning the distinguished natives assembled at the Mission House, gives an account of the funeral, mentions the "poor women" who were seen weeping, the pupils who threw jessamine into the open grave, and goes on to say: —

"The many noble and charming traits of his character won the affection of all. He had lately gone to the mountains for a change. At Kurseong, he said: 'Now, the Lord says, "You shall not work;" and I must stop.'"

Another paper, not marked, says: —

"He was the friend of every Bengalee. Many now bearing the heat and burden of life are indebted to him for their guiding impulse. His 'Ragged School' is a monument to his memory. He exercised a deep and far-reaching influence by the simple grandeur of a noble character. He lived with the people. Above all, he was the great champion of temperance in Bengal. When the late Babu Piary Churu Sircar endeavored to unite the youth of Bengal in solemn pledge, he found no more zealous helper than Mr. Dall.

"The death of such a man, so true, so intensely devoted to the good of India, will create a void that it will be difficult to fill."

Soon after Mr. Dall's death, at a date not given, but preceding the first of August, a meeting was held in Calcutta to consider what steps should be taken to perpetuate his memory. Babu Soorendro Nath presided; and an old pupil, Babu Kartish Chunder Dass, moved a resolution commemorating "his noble personal character, the loftiness of his aims, and the single-minded zeal which have called forth the lasting and affectionate gratitude of the people of Bengal." The resolution was spoken to by several natives, and passed unanimously.

A resolution to perpetuate his memory in some suitable form followed, and a committee of twelve eminent natives was appointed to collect subscriptions for the memorial. Babu Nath Chatterjee, in speaking, said, "There are few men in Calcutta so

distinguished as Mr. Dall, whose loss I consider irreparable." Babu Nath Banerjee said Mr. Dall "had never been his teacher, but he was indebted to him for rousing in him certain sentiments and feelings, and thousands could say the same. All who came in contact with him *felt* his influence.

"He was the friend of the poor and the bosom friend of Chunder Sen. He had the simple majesty of a great character, with rare devotion to truth. The greatest monument they could raise to him would be to imitate his life." The meeting adjourned, with a vote of thanks to Nath Banerjee.

(*From the American Unitarian Association's "Word and Work" for March, 1884.*)

It is so difficult to get any clear and frank report of the impressions made upon an impartial observer by the work of one whose field of labor is so distant as that of Mr. Dall, that we gladly print a brief communication received from one of our wisest and most experienced ministers. The note speaks for itself. It contains a fitting tribute to one who has labored more than a quarter of a century away from all his early associations, and amid a people far removed from him in race, conditions, customs of life, and ways of thinking.

"Honor to whom Honor is due."

REV. C. H. A. DALL.

A friend gives us these notes of a conversation with a lady now returned to New England who, with her lamented husband, the late Richard McAllister, resided in Calcutta during nineteen years of Mr. Dall's mission; meeting him also from time to time in summer when he was at "the Hills."

"He, of all missionaries in India, has the right idea of his business. He is a man that works all the time. He is up by half past four in the morning. If he takes a walk, it is for health and for the business of his Mission. Everything that he saves he gives to his work. He is interested throughout India; gets

the poor homeless children that are in the streets, secures homes for them, educates them, and finds positions for them. Many of the boys whom he has taken up and educated have become reliable, responsible men; some of them are 'circars'—that is, writers; for there are shipping circars, receiving circars, clearing circars, and 'Godoun' (or storehouse) circars.

"He always interested himself in behalf of the sick, whether they were poor natives or homeless sailors.

"He has five schoolrooms in one large building; also several schoolrooms in different parts of the city; and takes charge of the children in some of their recitations daily.

"One year I distributed the prizes in one of his schools, his custom being to select different ladies from time to time for this purpose.

"Among people of high position and culture in India, Mrs. Justice Feer has great faith in him; also Sir Ashley Eden, Mrs. Thompson, Lady Temple, and numerous others.

"We were in the way of seeing him often at our house, and my husband was glad to contribute to his work. I have often heard him say of Mr. Dall, 'Here is a true man, a true, honest worker *who lives up to his faith.* I do not believe that people at home in America have any idea of the amount of good that he is doing.'

"At the time of his death, I learn that my husband found great comfort in Mr. Dall's devoted attentions.

"I do not think," continued Mrs. M., "that there has ever been a time when anything has ever been brought up against Mr. D. in any point. How could you ever fill his place? He is so patient, and so just. Remember that the natives require to be dealt with very much as children. His influence has deepened with each added year of his stay, because he has never disappointed the confidence that was reposed in him. Moreover, the first two or three years of one's stay in India, before he has acquired the language of the natives, he is obviously of less service than at a later period. However deceitful and untrustworthy the natives are, they respect uprightness of character. Of such men as Mr. McAllister and Rev. Mr. Dall, they were wont to say, '*Ek bát hai Khoda bát hai*'—'They are like God, they only speak one kind of talk.'"

THE DALL MEMORIAL FUND.

At the meeting of the subscribers to the Dall Memorial Fund, held at the American Unitarian Mission House, 77 Dhurrumtolla Street, on Saturday, July 5, 1886, the following resolutions were passed: —

1. That the meeting gratefully accepts the offer of Miss C. Philips to paint the portrait of the late Rev. C. H. A. Dall, at the nominal charge of Rs. 100, as a mark of the respect her father cherished for that gentleman.

2. That a sum of Rs. 250 be set apart for a tombstone.

3. That the balance, including such subscriptions as may be hereafter realized, be used for awarding, yearly, a scholarship, or medal, as the funds may allow, to the most successful student of Dall's High School, Entrance Class.

4. That further efforts be made to collect subscriptions to the fund.

The amount of subscriptions at present realized is somewhat short of Rs. 400; and there ought not to be difficulty in making up an amount that would suffice to carry out the above suggestions.

LIST OF REALIZED SUBSCRIPTIONS.

	Rs.	A.	P.
Baboo Rakhal Das Holdar	50	0	0
Mr. H. Beveridge, B. C. S.	32	0	0
Baboo Chandy Charan Chowdry	20	0	0
Mr. W. Girling	10	0	0
Mr. G. F. Bartlett	10	0	0
Dr. Mohendra Lall Sircar	10	0	0
Baboo Narendra Nath Sen	10	0	0
An Admirer	10	0	0
Baboo Krishna Chunder Chatterjee	5	0	0
" Prem Nath Ghose	5	0	0
" B. M. Mullick	2	0	0
Recd. through Mr. H. Moore (from Howrah)	21	14	0
" " Mr. G. F. Bartlett (Darjeeling)	75	0	0
" " A Friend	6	0	0
" " Pundit Umesh Chundra Dutt, from the pupils of the City College	15	8	0
Realized in small sum from the pupils and friends of Dall's High School	107	6	0
Total,	389	12	0
Sums realized since the meeting	42	0	0

219847

THE ANNIVERSARY OF THE DEATH OF REV. C. H. A. DALL.

MEMORIAL SERVICE.

YESTERDAY was the anniversary of the death of the Rev. C. H. A. Dall, and it was observed in a most becoming manner by his friends, admirers, and pupils. The four Mission Schools — Dall's High School, the Hindoo Girls' School, the Rovers' School, and the Entally Middle Vernacular School — were closed out of respect to his memory. Early in the morning, quite a large number of students, about a dozen Hindoo girls, ex-pupils and Brahmo friends, assembled at the Unitarian Mission House in Dhurrumtollah, with flowers and garlands. At 7 A.M. the procession was formed. Mrs. Tomkins and Miss Moffat with the girls started first, and the students with their teachers and other gentlemen followed in procession to the Lower Circular Road Burial-ground. One of the boys carried a trophy of flowers in the shape of a Hindoo temple. On arrival at the grave, the girls placed the wreaths around the railings, and the students then marched round the grave, throwing flowers and garlands. After a short interval, a Brahmo gentleman, Baboo Tincowry Mookerjee, offered up a prayer. Baboo Dwarka Nath Singha then stepped forward, and said: "I will now ask Baboo Sree Narain Mookerjee, one of the most devoted of friends of our dear departed, to plant by the grave a tree, the seed of which Mr. Dall brought from the grave of his beloved Washington on his last visit to America. I also now ask one and all of you to occasionally visit this spot, and bring with you a few of the flowers which Mr. Dall loved so much, and may each visit here recall to your minds the good and pure life of him whose dust lies beneath, and give you renewed strength to try to follow the example and precepts of 'Dall the Good.'" The tree was then planted, and the boys sang a hymn composed especially for the occasion. Baboo Umesh Chunder Dutt, the Minister of the Sadharan Brahmo Somaj, then addressed the assembly, dwelling on the catholic spirit of Mr. Dall, his paternal care of the students, his sympathy and support of all movements for the moral and religious welfare of the people of India, and his strong advocacy of the cause of temperance, and exhorted one and all to imitate him, and be a

living memorial of Mr. Dall. He closed his address with prayer, the happy allusion during which to the rain, that was then falling in torrents as tears from heaven, moved every heart deeply, and there was scarcely one whose eyes were dry. Some three hundred of Mr. Dall's pamphlets were distributed, and the assembly quietly dispersed. The whole scene was most affecting and solemn. It was perhaps for the first time that Hindoo girls have been allowed by their parents to tread a Christian burial-ground. But it shows the affection and esteem in which Mr. Dall was regarded.

On the same day, July 18th, 1887, the notice of Mr. Dall's death, issued July 18, 1886, was reprinted above the words, "In affectionate remembrance." Photographs of the beautiful monument were sent to the family. The inscriptions on it were as follows: —

Sacred to the memory of the Revd. Charles H. A. Dall, M.A.,
Unitarian Missionary in India 31 years.
Born in Baltimore, U. S.,
February 12, 1816.
Died in Calcutta, July 18, 1886.
"Not gone from memory or from love,
But to his Father's house above."

This monument is erected by his admiring friends and loving pupils as a mark of the respect and affection which his self-denying, exemplary life and earnest missionary labors inspired in all who knew him.

Translation of the Sanscrit Inscription:

Here lies Charles Dall. Died Stratan 3 Sakalda 1808.

Though that high-minded philanthropist of benign appearance, who was, as it were, an ocean of good qualities, who knew all the principles of religion and science, and who was of pure morals and a defender of the true faith, lies dead in this grave, yet he may truly be said to live in the tangible proofs of his goodness.

This monument was the first erected to a white man by the natives. Photographs of it were sent to the Unitarian Board, and one of them is now hanging in the Book Room at 25 Beacon Street. In 1900, the Rev. Theodore Wynkoop, sent out by the "Bible Association" as a Presbyterian missionary, repaired it at his own expense. The natives had kept the lot in order for many years.

A KHASI HYMN-BOOK.

To the Editor of the "Christian Register":—

Under the heading "A Japanese Hymn," you print in your issue of March 31 a translation of our common hymn, "Come, thou Almighty King!" into what purports to be Japanese. I am much afraid that our friends of the Sunrise Empire will open their eyes with some incredulity when they read that this is their native tongue.

In fact, the hymn is Khasi, a language of Northeastern India. The translator is Mr. Kissor Singh, of Jowai, Assam. The hymn is one of a collection of ninety in the Khasi language which we have recently published in a small volume at Ann Arbor, Mich., for the use of the Unitarian church that is springing up in among the Khasis, a hill people of Northeastern India. J. T. S.

Ann Arbor.

(*Hymns used by Mr. Dall's Schools.*)

SOCIAL PRAYER.

1. At Thy feet we gather,
   Lord, Thy children see!
   Children, father, mother,
   Children all, to Thee!
   Life which Thou hast given
   Bless afresh today!
   Sending, pure from heaven,
   Blessings on our way.

2. All the years behind us
   Shine Thy mercies through;
   And today they find us;
   Every morning new.
   Of the way before us
   Not a step we know;
   Thou, who watchest o'er us,
   Guide us, as we go.

GOD LOVES ME.

Who is the One that helps me so,
With never-ceasing charity?
Where'er I sit, where'er I go;
Who can this Unseen Lover be?

Who trusts me with the wealth of life;
A heart to bind, — a will to free,
Sweet home, and parents, child and wife;
Who can this strange Confider be?

Who *can* it be that gives me thought,
To know the evil, choose the right;
And wisely turn to what I ought;
My instant Teacher, day and night?

C. H. Dall.

OUR BEAUTIFUL BENGAL.

The morning light is breaking,
The darkness disappears,
Bengal is fast awaking,
To cast away her fears!

Fresh gales from every ocean
Sweep off the clouds of night;
And nations in commotion,
Contend for truth and right.

The morning gun is sounding,
And hark, the reveille!
The pulse of man is bounding
With life and liberty.

One Queen, our heart's possessor,
One Father over all; —
We'll sing and pray, God bless her,
Our beautiful Bengal.

C. H. Dall.

LIVE IN GOD.

When I'm walking, when asleep,
When I'm laughing, when I weep,
In the house and when abroad,
I'm surrounded still with God.

"On the mountain, on the plain,
In the sunshine, in the rain,
In the little birds that sing,
God is seen in everything."

Shooting branches, spreading roots,
Opening blossoms, ripening fruits
Covering every field with food,
God is ever working good.

In the daylight, in the dark,
I will pray, and think, and work;
Be His well-beloved son,
While, in me, His will is done.

C. H. Dall.

LITTLE MITE.

God entrusts to all
  Talents few or many;
None so young and small
  That they have not any.
Though the great and wise
  Have a greater number,
Yet every one I prize,
  And it must not slumber.

Every little mite,
  Every little measure,
Helps to spread the light,
  Helps to swell the treasure.
Little drops of rain
  Bring the springing flowers;
And I may attain
  Much — by little powers.

(*Part of a Lesson.*)

LILIES AND THEIR LITTLE ONES; HOW THEY ARE BORN AND GROW.

"Consider the lilies of the field, how they grow." — *Words of Jesus.*

1. The Root.
2. The Stem.
3. The Leaves.
4. The Seed.

1. THE ROOT.

God made us. Daily men are born and die. Come and see how God makes flowers. See that roses and lilies and all flowers have each a root, a stem, leaves, and seed. When the seed is ripe it falls to the ground and puts out a root. Like a bird's egg, the seed is full of life. In the acorn is hidden the great life of an oak tree. Who put this life into the acorn, or oak-seed, and by earth, air, fire, and water makes it a tree? God.

God gave life to you and to me. Man sows the seed, God grows the corn. But where is God? He is here. He is in you and in me and in all that lives. He is, like the air, everywhere. God in the seed tells it how to grow. Would you like to see Him start a seed into life? Yes. Then put a bean, or a pea, or any other seed on the ground, cover it with a little earth, and watch it. To see all that it does, you can bring it into the house. Fill a flower-pot with earth from the garden. Wet sand will do as well, if you keep it wet.

All plants and trees drop their seed on the ground. So lay the peas, or beans, on damp mould. You may put a little earth or moist sand over it, to shut out the light. Don't be in a hurry to see it sprout. God never hurries. After a few days look and see what He has done. I have tried it; and you can try it.

God bids every seed open to a life four-fold. It has a life downward of the root, upward of the stem, outward of the branches, and inward of seed. Keep in mind the four steps or stages of plant-life, of its root, stem, leaves, and seed. God says to the root, "Go down;" He says to the stem, "Rise up." Root, go down into darkness; stem, come up into light. Plants have some choice; but very little. If, when growing, they find no water on their way, they will turn their roots here or there for

water, till they find it, or die. If there be water on one side of a rock and not on the other, the tree chooses to send its roots down over the wet side only.

The root, as I said, moves slowly. Give it a week before you uncover it. Some grow quickly and some take more time. Call the little root a "*Radicle.*" Call the green, feathery budding of the stem a "Plumule." You will see both of these, if you carefully uncover the seed you put into the flower-pot a week ago. Now, if you like, you may try its fidelity to the two laws of its life — Down — Up. Put it in the earth upside down. Cover it well. In a few days open the earth, and what do you see? The "plumule" has not gone down into the ground. No. It has turned about and come up. The "radicle" which you put up has turned about and gone down.

May I upset the little thing once more? May I put it heels over head again? Yes, if you like. Only remember that a little bruising or rough handling will kill the baby. With care you may do this topsy-turvy work many times. It will "face about" as before. Round, and round, and round will the two keep turning, as often as you tempt them to go the wrong way. They will do right, or die. Think of this! So much for the root. Now for the stem.

NOTE.

I HAVE at last succeeded in communicating with the Rev. I. T. Sunderland. In a recent letter he says: "I am glad you are reprinting your husband's memoir. My travel in India convinced me that the extent and value of his work and personal influence have never been properly understood in this country. I shall be eager to get a copy of your reprint and 'Appendix' as soon as issued."

It is not only unjust to Mr. Sunderland but to Mr. Dall, to issue this "Memorial" without some allusion to Mr. Sunderland's visit to India. It took place only three or four years after Mr. Dall's death, and grew out of his personal interest in the country, and his expenses, so far as is known, were met by his private purse. He was, at the time, the minister of the Unitarian church at Ann Arbor. I believe that he traveled to every hill-town where he could hear of Unitarians; but the printed accounts speak only of the Khasi and Jaintia hills. These constitute a district of Assam, 350 miles to the northeast of Calcutta; Assam having become recently known to Europeans on account of its tea gardens. The first Christian work was done in this neighborhood by Calvinistic Methodists from Wales, about the year 1826. These people did admirable work. They established schools and churches, and formed an alphabet for the Khasis, their language having never been reduced to writing. Education spread rapidly among them for this reason. About six years before Mr. Dall's death Hagom Kissor Singh wrote to him. I do not know that Mr. Dall was ever able to go to Assam, but he sent books to the station and corresponded with Singh, and this was continued by Mrs. Tomkins until the Calcutta Mission was closed. Through Mr. Dall, Singh obtained copies of the *Unitarian*, published, I believe, at Ann Arbor; and his writing to Mr. Sunderland led to the printing of Khasi tracts and hymn books on an American press. Shillong is the capital of Assam. Here travel by carriage ends, but four of the native preachers, a group of school children, and many Bramos met Mr. Sunderland. His next point was Jowai, thirty-three miles away, a journey taken on ponies, the nights being spent in government bungalows. Imagine his amazement when on the hillside he was met by a group of thirty or more children, carrying a banner, and singing a song of welcome written for the occasion, singing Unitarian hymns to English and American tunes!

The natives of Jowai had just built a church capable of holding 200 persons. Here Mr. Sunderland held four services. He was the

first white man the people had ever seen. Unitarian groups were found in eight villages, five of which had already built houses of worship. A marvellous result for the few years Singh has been at work. The day before Mr. Sunderland left India, David Edwards, of Raliang, was ordained to the Unitarian ministry. The teachers of this people so far had been laymen. Mr. Edwards had been a Methodist deacon, and had studied for its ministry, but became liberal in his views and joined Singh's congregation. A council was called in Jowai. Representatives appeared from three churches and two villages. Mr. Sunderland represented the British and Foreign Association. He was chosen Moderator and Mr. Singh appointed Clerk. It is to be hoped that the American Unitarian Association will find it best to assist those mountain churches from the Hayward Fund.

CAROLINE H. DALL.

August 7, 1902.